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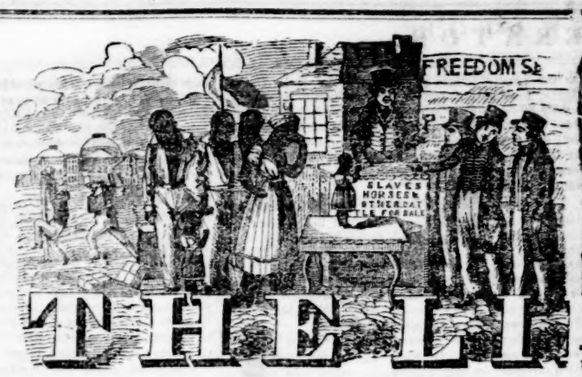
☞ NOTE.—Mr. ISAAC KNAPP, the late publisher, having transferred his interest in the subscription-list to Mr. GARRISON, for two years from the first of January, 1840, the pecuniary concerns of the LIBERATOR are now under the direction and supervision of a committee, consisting of the following gentlemen: FRANCIS JACKSON, SAMUEL PHILBRICK, ELLIS GRAY LORING, EDMUND QUINCY, WILLIAM BASSETT.



THE LIBERATOR

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WM. LLOYD GARRISON, Editor.

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

OLIVER JOHNSON, Printer.

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THE LIBERATOR.

Letter from William Goodell.

We solicit attention the following letter, and to the notes appended to it in reply to some of its positions

WHITESBORO,' N. Y., July 25, 1840.

MR. EDITOR:—I thank you for inserting in your paper of July 17, my letter of June 24th. When I wrote, I took it for granted that I should be readily admitted to a place in your columns, in whatever, within reasonable bounds, I might find time to write with respect to 'non-resistance' principles and measures, *because I had been so frequently invited to do so*. I confess I was therefore a little surprised at the intimation that you expected me to answer you in your own columns, and that you would 'be perfectly justified in refusing' me a place.(1) And my surprise was increased when I considered the *peculiar reason* of my writing for your paper, *at the present time*. I had admitted non-resistance articles into my columns, and had been asked whether I could reply to them there, without being summoned for so doing, as brother Leavitt had been. A simple inquiry drew out strong expressions of reprobation against me in the Liberator, and an appeal to the abolitionists in this State not to 'sanction' my 'violent and unjustifiable course.' Of the treatment I complained in my columns. A discussion ensued, in which the Liberator denied my right, as the editor of an official anti-slavery paper, to discuss the subject at all, declaring it '*a prostitution* of the Friend of Man, to admit *either side* of it, or any other extraneous matter into its columns.' And in answer to my objection that the 'free discussion was to be all on one side of the question,' I was reminded by you that all I '*might see fit to say* on that subject '*would be cheerfully admitted in the columns of the Liberator or Non-Resistance*.'(2) Accordingly I wrote for the Liberator the first of June 24th, which you have published July 17th; and I think you will perceive, on reflection, that it was not without good reason that I presumed to give my remarks the shape and direction I then did, for as their publication in the Liberator was secured.

And I wish you to understand, if you have not been aware that I have accepted the oft-repeated invitation to write against the views and measures of non-resistants,' in the Liberator and Non-Resistant, and that this is my second letter intended for the subject, in addition to my letters to Henry C. Wright. In accepting this invitation, I, of course, do not concede the soundness of your position, that the editor of an official anti-slavery paper has no right to discuss the subject in his columns. The fact that non-resistants have assumed this position on the basis of one of my charges against them—that they deny the equal rights of their brethren with whom they are connected in the anti-slavery enterprise, and that while they freely and systematically avail themselves of their connection with that enterprise, to engraft upon it their peculiarities as non-resistants,(3) they raise the pusillanimous cry of 'persecution' whenever their views are fairly examined by editors of anti-slavery papers, to which they are *officially* bound to preserve the enterprise free from foreign and adverse admixtures, which may be subversive of its purity—that non-resistants, in this manner, do virtually deny the right of free discussion 'on the anti-slavery platform' in respect to subjects which they themselves make essential to the building of anti-slavery measures. This fact I present as one of the fruits of the tree of 'non-resistance,' (so called,) and I judge the tree by its fruits. For in this discussion I shall, of course, feel at liberty to select and present *my own* charges against 'non-resistant' principles and measures, and in such order as I think best, not confining myself to the defensive position of answering the crossquestions of Henry C. Wright, in respect either to my own changefulness or self-consistency. Whatever I am, or may have been, I have certain objections against 'non-resistant' doctrines and measures as exhibited in our times. My own consistency or inconsistency will not vitally affect these questions, and will, perhaps, be better discussed, if not before, when it is better understood *wherein* and *why and reasons*, and *how far* I am opposed to 'non-resistants.' I cannot consent to begin, where H. C. Wright sometimes invites his antagonists to begin, with what *he* calls the fundamental principles of non-resistance, and the Declaration of the Non-Resistance Society.(5) I remember that colonizationists were anxious to confine the discussion to the distinctive principle of their Society, as they called the principle of 'removing the free people of colour with their own consent.' But abolitionists chose to bring their charges upon the specific points *to which they objected*, and to seize upon *facts as they stood*, in proof of the allegations they made.(6) I shall claim the right of examining the 'non-resistant' enterprise in the same way. I have no quarrel with whatever of truth and of duty they may tolerate. It is their theoretical and practical error that I wish to expose.

I have appended notes to my letter, which I must answer in detail, as I could wish, lest your columns should be overloaded, and the discussion of more important matters postponed. A hasty glance at a few points must suffice.

I am glad to see the Liberator disclaim, for the present, the design of calling on the abolitionists of New York to put me down for my course. In the Friend of Man for May 27, I complained that the Liberator had done this. In my letter of June 24, the Liberator of June 12, I repeated the complaint. No disclaimer or explanation appears in the Liberator till July 17.(7) The editor of the Emancipator had been explicitly declared by the Liberator to be unworthy of his place, and had demanded his removal on the ground that he had written against the views of non-resistants, and shown, by extracts from their writings, that *their* definition of slavery was a new and peculiar one, which he maintained ought not to be received *by abolitionists*.(8) The language used against me was understood by others as well as myself, to mean the same thing. My course was called 'violent and unjustifiable.' Abolitionists, it was predicted, would not 'sanction' it. How long will an editor retain his station when his readers consider his course too 'violent and unjustifiable' to be 'sanctioned'?(9) And all this 'violence' consisted in merely asking the question whether I might, without offence, reply to the non-resistant arguments I had published! Your readers must judge whether my statement, under such circumstances, was an 'ill-natured' one, or whether it was without reason that I understood the Liberator as I did. They will judge, too, whether I am rightly represented as 'envious'(10) of bro. Garrison's *influence* in point of authority,' when I only alluded to the circumstance to prove that the Liberator was claimed to be the '*organ*' of abolitionism, in a higher degree than was ever claimed for the Friend of Man, which you say must not discuss 'non-resistance' *because* it is an 'organ.' They will judge, too, whether my course has been 'violent' and my spirit 'perturbed' and 'alarmed,' &c. &c. Whether these small epithets are brought wrongfully against me, for effect.(11)

I am sorry we should disagree about facts. But the columns of the Liberator, if preserved, as no doubt they will be, will convey to those who may come after us, all the facts I am anxious to submit to their attention. You deny that non-resistants have effected any change in the measures of the anti-slavery societies. You deny, then, I suppose, that any change has been effected by the late revolution in the American Anti-Slavery Society, but that it remains now, just what it was before, in the hands of the former committee.(12) Or else you deny that the change that has taken place is in conformity with the views of non-resistants, or that they have any better satisfied with it now than they were before.(13) Or else you deny that the ground of their former dissatisfaction and their present satisfaction has any respect to their peculiar views, as non-resistants; as for example, you deny that the Society *now* acts any more in accordance with non-resistant views of the duty of voting, and of woman's rights, than it did before the last anniversary!(14) A very remarkable denial, to be sure, but if you mean to be understood as making it, I shall hold no protracted discussion with you, respecting it. And then I must understand you as denying (must I not?) that the New England Convention of 1838 adopted a resolution declaring it 'an IMPORTANT DUTY TO GO TO THE POLLS AND VOTE,'(15) or else you deny (do you not?) that Anti-Slavery-Societies or Conventions, since that time, have ever refused, through the influence of non-resistants, to adopt similar resolutions? And I must understand you to deny, (must I not?) that bro. Garrison once urged in the Liberator *the duty* of voting for Amasa Walker, and that he has since protested against the inculcation of this duty by abolitionists?(16)

It seems to me, that in your 26th note, you betray some misgivings in respect to your denial of these changes. For you say that if the vote of the N. E. A. S. Convention of 1838 'is to be interpreted according to the Procrustean rule urged by bro. Goodell, it was itself an innovation upon the principles of the anti-slavery organization, and is therefore good for nothing as authority.' But it happens that 'bro. Goodell' simply quoted the vote of the Convention without putting *any* construction' upon it.(17) Was the language of the vote 'a Procrustean rule'? And must we conclude that the Convention and W. L. Garrison knew nothing of the true 'principles of the anti-slavery organization' till they became 'non-resistants'? And how does such an assumption prove that the doctrines of non-resistants have introduced no *changes* into the measures of abolitionists?

Again, you deny that the Herald of Freedom, National Anti-Slavery Standard and Pennsylvania Freeman (official organs of Anti-Slavery Societies) have 'raised high the standard of non-resistance principles and measures.' 'On the contrary,' you say, 'they have simply refused to imitate the example of the Friend of Man, Emancipator, and Christian Witness, by raising the standard of *opposition* to non-resistance, and going into the discussion of a *foreign topic*.' I suppose you do not mean to deny that the editors of the papers named by me are non-resistants(18)—nor that when they write in their papers, (as you will not deny that they often do) concerning political action and women's rights, they speak in such a manner as not to *contradict* the principles they individually hold, as non-resistants?(19) What, then, am I to understand by your denial of my statement? Do you mean to draw the oft-exploded distinction between the *official* man and the *real* man? Between the Bishop of Ely, and the Duke of York, who, *as* Duke of York, (being likewise Bishop of Ely) could swear a round oath without soiling the ermine or endangering the soul of the Bishop of Ely? You cannot mean this. What, then, do you mean?(20) Is it that such men as are the gifted and independent editors of those papers can speak of such subjects as women's rights and of the duty of voting, and cautiously—studiously—maintain a *neutral position* between the well-known views of 'non-resistants' on those cardinal topics of their creed, and the diametrically opposite views of other people.(21) To say nothing of the manifest absurdity and impossibility of such a thing, I am sure (unless I greatly mistake their character) that such men as N. P. Rogers, and C. C. Burleigh, and the temporary conductors of the National Anti-Slavery Standard would not thank you for such a compliment as that.(22) What, then, am I to understand by the 'unequivocal denial of the alleged fact' that I stated? Or how am I to reconcile your denial with the particulars which follow?

The Editor of the Herald of Freedom has not only denied the utility of legislative action in favor of abolition, (a well known and peculiar sentiment of non-resistants) but has gone so much beyond Mr. Garrison as to deny (strange denial to be sure) that W. India Emancipation was produced by legislative action.(23) The National Anti-Slavery Standard has said—'We are far enough from going the doctrine that this government is ordained of God.'(24) Is not this a non-resistant doctrine?(25) It has maintained, (as other papers of the class have done) that those anti-slavery societies which do not practically recognize 'women's rights,' (just as none but non-resistants recognize them) (26) are untrue to the cause of abolition. Is not this 'raising high the standard of non-resistance principles and measures?') And is it not demanding that the usages of anti-slavery societies be changed in conformity with non-resistant principles and measures?(27) If not, *I ask you how it could be done?* I ask you to specify a single principle or measure of *non-resistance* that is not advocated in the papers I mentioned. You do not deny that the Liberator advocates non-resistance. Tell me, what sentiment it advocates that is not re-echoed in the papers I named? (28) Till you can do this, your 'unequivocal denial' will be unmeaning. The National Anti-Slavery Standard says—

Anti-Slavery is a word of mighty power. Oh! It strikes at the very corner-stones and key-stones of society. It aims a death-blow at long cherished habits and opinions It robs life of factitious honors; but above, and more than all, it would put an end forever to the unrighteous domination of *the Church*—it would unseat popular theology from its throne, break down the barriers of sect, and in short, resolve society into its natural elements, saving all the real progress it has made in the scale of improvement. Here is the true issue on which the division in our ranks has been made up.'(29)

If the no-human-control system of non-resistants differs from this, *wherein* does it differ? If it contains any thing *more* radical or revolutionizing, *what is it?* Yet it is contained in the official organ of the American Anti-Slavery Society, and if I were to write against it, in the Friend of Man, I should be obliged to repeat all that I have said, and more too, which called down upon me the condemnatory denunciations of the Liberator for introducing 'extraneous topics.' With what fairness, then, can you maintain that an official paper, like the Friend of Man, is prostituted by a discussion of the topics which are freely discussed in the Standard, without reproof at your hands? And how can you 'unequivocally deny the alleged fact,' that the Standard has done this? And how can you deny that these most radical features of the 'non-resistant' or no human government scheme have been, not only advocated in that official Anti-Slavery paper, but represented to be a part of '*anti-slavery*' itself, and presenting 'the true issue on which the division in our ranks has been made up?' If the Standard had set itself at work, on purpose, to contradict your 'unequivocal denial' in your 30th note, and likewise the denial in your 22d note, in what clearer or stronger language could the contradiction have been uttered?(30)

I perceive you have appended the numerical 29 to my statement that Henry C. Wright, long ago, was wont to say that the anti-slavery societies could not blink a discussion, both of civil government and of women's rights. But the corresponding note is wanting in your remarks. Perhaps it was an oversight of the printer.(31)

Let me just say, that I am by no means alarmed with any 'foot-hold the heresy of non-resistance has gained in this region,' only as it has connected itself with other elements of society, with which you would not probably feel flattered to see it allied. I mean the politicians, who do not wish to see abolition carried to the polls, the abolitionists whose love of party makes them prefer staying away from the polls, (as a matter of compromise) rather than vote *against* their old friends, and the clergy who fear to soil their sleek ermine with the 'dirty waters of politics,' and who are so graphically grouped with the non-resistants by your friend, the editor of the Union Herald.(32) Aside from the co-operation of these classes, the measures which prevail in the American and Massachusetts A. S. Societies would never have received twenty votes at West Bloomfield, or at any of our interior Conventions in this State.

I might mention other things, but forbear. I had intended, in this letter, to reply to your confidently assumed position that an anti-slavery society has no right to decide the question of the rightfulness of human government. I am prepared to show that, from the nature of the case, every society of the sort, whatever may be its constitution, or if it has none at all, must, of necessity, take grounds, on one side or the other, of this question.(33) So Henry C. Wright, said, three years ago,(34) and so I say now.

Yours truly,
WILLIAM GOODELL.

P. S. I had almost forgotten to say, that in taking charge of an anti-slavery society's paper, both at N. York and at Utica, I have always explicitly reserved to myself in the right of expressing my sentiments —*as my own*—(not the Society's—nor the Committee's—) *on any subject I chose*.(35) This right I have indeed but sparingly exercised, for various reasons, but I have never re inquished it. And the time was when Henry C. Wright, and Wm. Lloyd Garrison were forward to commend one for so doing and to maintain that I had no moral right to do otherwise.(36) This they will not deny. W. G.

EDITORIAL NOTES.

(1) We *wonder* that bro. Goodell should have been 'surprised' at our 'intimation,' as if it were inconsistent with our willingness—nay, our anxious desire that he would discuss the principles and measures of non-resistants in the Liberator. The circumstances of the case will afford an easy explanation of that which appears to him so strange. He well knows that he has frequently attacked non-resistants in the Friend of Man. It was in reply to one of these attacks, that we penned the brief article, headed 'Sectarianism,' in the Liberator of June 12. Bro. Goodell also repeatedly charged the editor of this paper with inconsistency, for discussing in his columns the question of non-resistance, and then rebuking him [bro. Goodell,] and the editor of the Emancipator for doing the same thing. It was in reply to this charge of inconsistency, several times repeated in the Friend of Man, that we published another article in the Liberator of June 12, headed 'Extraneous Topics,' in which we maintained that this paper, being independent of all anti-slavery societies, might with perfect propriety, and without any breach of good faith, be made the medium of a discussion of the peace question, or any other 'foreign topic;' while the Friend of Man, as the organ of two Anti-Slavery Societies, was bound to be silent on all extraneous matters. Now, mark—*in neither of these articles did we enter into any discussion of the merits of non-resistance* Our object was to show that the Liberator had a right to discuss that question, which no official anti-slavery journal possessed; and, that non-resistants had never sought to identify their peculiar principles with the anti-slavery cause. *These* were the points at issue between us and bro. Goodell, and our articles were part of a controversy which was commenced by him *in the Friend of Man*. It was in these circumstaces, that, instead of replying to us in his own columns, or taking any notice in them of our denial of his unfounded charges, (as, according to editorial usage and courtesy, he was bound to do,) he claimed the insertion in the Liberator of a long rejoinder to our brief reply to those charges! Now we put it to the good sense of bro. Goodell himself, whether the invitation which we had extended to him to explain and defend his views of peace and human government in the Liberator, could be justly regarded as involving a wish that, *after* he had commenced a controversy with us in the Friend of Man, (not on non-resistance, but on the points above specified,) he should abandon his own columns, where the assault was originally made, and while *he* published *neither* side, that he would call on us to publish *both*? Our invitation was not meant to cover, and by no fair rule of interpretation can it be made to cover a case like this. But we chose to waive a question of mere etiquette, rather than to take a position where we should even *appear* to the most superficial observer to deny to an opponent the right to be heard in our columns.

(2) 'Non-resistance articles'? To what does bro. Goodell allude? Has any body ever attempted to defend the principles of non-resistance in the Friend of Man? If so, we are ignorant of it; and we will add, that such a defence would be as much out of place, and as much a 'prostitution' of that paper to a foreign object, as the oft-repeated attacks upon those principles which have appeared in its columns. The truth of the matter we suppose to be this. Gerrit Smith accused H. C. Wright and James C. Jackson, in the Friend of Man, of 'thrusting broadly, boldly and repeatedly, the doctrines of non-resistance on the [West Bloomfield] Convention' On what was this accusation grounded? Simply and solely on the fact, that those brethren denied that abolitionists, by virtue of their connection with an anti-slavery society, were bound to exercise the elective franchise, and to 'contribute to maintain' a government, founded not on a recognition of the law of God, but on the PHYSICAL MIGHT of a majority of the people, however corrupt in their principles or abandoned in their practice—a government whose only defence against a domestic or foreign enemy is the MILITARY SYSTEM, which bro. Goodell himself admits to be sinful! In denying that such an obligation rested upon abolitionists, as such, they did indeed take ground which every non-resistant, so far as we know, would sanction; but the ground is not peculiar to non resistants; it is held by hundreds who utterly reject their distinguishing doctrines. Indeed, non-resistants constitute but a small minority of those who deny the soundness of the construction which bro. Smith and others put upon the Constitution of the American Anti-Slavery Society. Several individuals, (whether they were non-resistants, or not, is of no consequence,) were indeed admitted into the columns of the Friend of Man—but for what purpose? To defend non-resistance principles? Not at all—but to repel the unfounded charge of bro. Smith against H. C. Wright and James C. Jackson, and to defend a principle of interpretation which is held in common by non-resistants and the stoutest defenders of human government. We do not believe that bro. Goodell can point us to a line or a word, from one of the correspondents alluded to, in defence of non-resistance. They all took the ground, virtually if not in words, that non-resistance was an 'extraneous topic'; and they repelled, as an unjustifiable imputation upon the honor and integrity of those brethren, the accusation brought by bro. Smith against H. C. Wright and J. C. Jackson, that they had sought to engraft non-resistance upon the anti-slavery enterprise. It was in view of this that bro. Goodell asked whether he would be denounced as a 'schismatic' for going into a discussion of the merits of non-resistance. We replied as we have stated in the previous note. We have endeavored to make this matter plain, and we will dismiss it with a simple illustration. Suppose Gerrit Smith had accused brothers Wright and Jackson, in the Friend of Man, of dragging Methodism or Quakerism into the Bloomfield Convention. Would a denial of the alleged fact, accompanied by needful explanations, have furnished bro. Goodell with an apology for discussing in his paper the peculiar doctrines of Methodism or Quakerism? And would a denial by us of his right to do this, in an official anti-slavery journal, have afforded him just ground to taunt us with being friendly to 'free discussion on one side'? This illustration, we think, will make the whole matter so plain, that he who runs may read and understand.

(3) We here renew our assurance, that any arguments he may desire to present 'on THAT subject' will be welcomed in the Liberator or the Non-Resistant. But we beg of him, not less for his own sake than ours, to march boldly up to the work, and grapple at once with the question upon its own merits. Let him not resort to our columns to complete an unpleasant collateral controversy, of which his own readers have become tired.

(4) This charge we again repel, as unfounded and cruel. It has never been proved, and it never can be.

(5) Could there be a more appropriate place to begin? Do not those documents embrace all the principles in controversy? Why this shrinking from the point at issue, and this determination to wage a sort of *boo-peep* warfare?

(6) Does bro. Goodell regard this as a parallel case? Does he mean to accuse the non-resistants of having put forth to the world a Declaration of Sentiments and a Constitution, which are calculated, if not designed, to conceal their principles and purposes? Does he mean to be understood to intimate that they are playing a deceitful game? What would he think of a man who should undertake to overthrow abolitionism, but who should steadfastly refuse to join issue upon the doctrine that slavery is a sin, or that immediate emancipation is a duty, and who should at the same time talk significantly about 'the points to which *he* objected,' and 'seizing upon facts as they exist'? Really, this skirmishing betrays any thing rather than confidence in the soundness of one's cause.

(7) The complaints in the Friend of Man of May 27 did not attract our notice, and the letter of bro. Goodell in the Liberator of June 12 was published without any reply. Of course, it was not to be expected that we should single out such a point for remark, where there were many things of more importance left unanswered. But we have since taken occasion to compare the complaints of May 27 and June 17, and we find them both in spirit and letter, very unlike. In the latter instance, bro. Garrison is openly accused of 'calling on the abolitionists of Western New-York to turn [him] out of their employ;' whereas, before that, no such language was used. We thought the accusation unjust, and it appeared to us 'ill-natured;' and we replied to it by quoting the language of bro. Garrison, from which it clearly appeared that he was innocent of the charge. But we are spending too much time upon a small matter.

(8) The abolitionists, as such, were not asked to receive the 'definition' alluded to, and no effort was ever made to identify it in any way with the anti-slavery cause. Besides, the only inconsistency between the 'definition' of bro. Wright and that which generally prevails among abolitionists is, that the former includes more than the latter. But, does not the greater include the less? Again, we ask, whether a man who signs an anti-slavery constitution endorses thereby any body's 'definition' of slavery? Is it not the right of every abolitionist to frame a 'definition' in accordance with his own philosophical or religious belief, provided he seeks to use the organization only as a means for abolishing the thing commonly known and understood as American slavery? Is the vision of an abolitionist to be circumscribed by a creed or a constitution? Perish the thought. He is indeed bound to act in good faith towards his fellow-laborers, and not to attempt to make them responsible for his peculiarities; but to ask more than this is to enslave the free-born mind, and put an embargo upon all future investigation.

(9) Bro. Goodell must be careful how he invades one of his own principles by ascribing to others the inferences which he draws from their language. Better be content with stating for an opponent what he states for himself, and no more.

(10) We did not 'represent' him as 'envious'—but only inquired if he was so. The inquiry seemed to us a very natural one in the circumstances in which we made it.

(11) We are quite willing that our readers should be the jury to try this issue.

(12) It is what it was in the hands of that committee before its members were 'new-organized' in spirit. It is what it was in 1837, when that committee publicly declared, that 'with the abstract question of the rightfulness of human government it HAD NOTHING TO DO,' and that on the principles of non-resistance it had 'NO RIGHT TO SIT IN JUDGMENT.' It is now *as it was not* in 1839—40, when that committee had proved faithless to their own solemn and explicit pledge to 'ABSTAIN FROM ALL INTERFERENCE' with non-resistance, and when they treacherously sought to prostitute the anti-slavery enterprise to a war upon an unpopular but righteous reform. The revolution simply restored the society to its primitive condition, by cutting it loose from those extraneous matters which the committee had sought to engraft upon it.

(13) We cannot perceive that it is any argument against placing the society upon its true and original foundation, that the non-resistants have been thereby pleased! We think that all abolitionists, whether non-resistants or not, *ought* to be pleased; and we are happy to know that the class referred to are but a small minority of those who contemplate the change with high satisfaction.

(14) If non-resistants like the society better while it adheres in good faith to the bond of our union, than when it was used as a means of attack upon their peculiar principles, we do not see why either should be blamed on that account. If it had turned aside to wage a war upon Congregationalism, instead of non-resistance, we think bro. Goodell would rejoice in a revolution which should restore it to its 'appropriate sphere.'

(15) No, you need not understand us thus, but only as denying that the construction you put upon the resolution is the proper one—or, if your construction *is* right, as affirming that it was not so understood or intended by those who adopted it.

(16) The question is not what Mr. Garrison said or did, but what does the Constitution require? On *this* question Mr. Garrison has held but one opinion.

(17) This is little better than a quibble. The whole context was a 'construction' of it.

(18) We do not know that bro. Rogers is a non-resistant. We think he has never professed to be one.

(19) There would be no need of contradicting those principles, even if they were not non-resistants. It would only be necessary for them to remember that 'with the abstract question of the rightfulness of human government they have nothing to do.' Should it be the object of anti-slavery editors to 'contradict' the views of non-resistants? Is it not enough that they abide by the Constitution?

(20) We mean that the editors of those papers have done, in relation to *their* views of human government, just what bro. Goodell ought to have done in relation to his own—i. e. they have treated them as an extraneous topic, and have never sought to bring them in any way upon the anti-slavery platform; while at the same time, as men, they have cherished their own opinions and done what they could to propagate them. And have their brethren a right to 'sit in judgment' upon them for this? Do men yield their right to hold and propagate the opinions they entertain on a subject with which our organization has 'nothing to do,' by affixing their names to an anti slavery constitution? If so, are non-resistants the only class to whom the rule is to be applied?

(21) Certainly—nothing is easier. They have only to keep in view the fact, that they have 'nothing to do,' as anti-slavery editors, with the peculiar views of non-resistants on the one hand, nor with those of pro-government men on the other. With these matters they are bound to 'abstain from all interference.'

(22) We think that bro. Goodell has had pretty good evidence as to the feelings with which the 'compliment' is regarded by the gifted editor of the Pennsylvania Freeman. [See Liberator of Aug. 7.] We have little doubt that the other editors alluded to regard it in the same light.

(23) We have not the language of bro. Rogers before us, and therefore will not deny positively what is here stated; but we will express our full conviction, that he has said nothing to justify bro. Goodell's assertion that he had 'raised high the standard of non-resistance principles and measures.'

(24) And it might have added with equal truth, that the Constitution of the Society is 'far enough from going the doctrine;' and also that both are 'far enough from going the doctrine that this government is [*not*] ordained of God.'

(25) What if it is? Is it any the less a doctrine of the Constitution on that account?

(26) We are amazed at this statement. 'Just as none but non-resistants recognize them'? Are all the members of the old organized Societies in the land non-resistants? Are Francis Jackson and Ellis Gray Loring non-resistants? 'Just as *none* but non-resistants recognize them'? The assertion is most glaringly false. Where was bro. Goodell's conscience when he penned it? He should have written, 'Just as the Constitution of our Societies recognizes them.' Then he would have spoken the truth. By the way, what does bro. Goodell think of the official statement of the Executive Committee of the American A. S. Society for 1839-40, that the action of the Society on this subject 'could not be justly regarded as committing it in favor of any controverted principle as to the rights of women to participate in public affairs'?

(27) No. So far as there has been any change, it consists simply in this, that formerly women did not claim their constitutional rights, whereas now they presume to exercise them.

(28) We can hardly persuade ourselves that bro. Goodell is serious in asking this question. Nevertheless, we will endeavor to gratify him.

1 The Liberator, in its non-resistance department, advocates the doctrine that it is sinful in all cases for man to take the life of man. Is *this* doctrine 're-echoed in the papers' you 'named,' bro. Goodell?

2. The Liberator in the same department, maintains that all war, whether waged by nations or individuals, is sinful. Is *this* doctrine 're-echoed in the papers' you 'named'?

3 It maintains that when Christ said, 'Resist not evil,' 'whoso smiteth thee on one cheek, turn to him the other also,' he prohibited us from either knocking our assailant down, or availing ourselves of the physical strength of the community to flog or imprison him. Is *this* sentiment 're-echoed in the papers' you 'named'?

We might specify a dozen others, but these, we think, will answer for the present.

(29) The article from which this quotation is made was written by a *correspondent* of the Standard. Whether he is a non-resistant, or not, is more than we know; but we do not look upon his language as involving at all the peculiar principles of non-resistance. Certainly, it furnishes a sorry foundation for bro. Goodell's extraordinary charge. Let us analyze it.

1. 'Anti-slavery is a word of mighty power.' Does this smell of non-resistance?

2. 'It strikes at the very corner-stones and key-stones of society'—pro-slavery society, of course. Is that a non-resistance sentiment?

3. 'It aims a death-blow at long cherished habits and opinions.' What abolitionist will deny this?

4. 'It robs life of factitious honors' This, surely, is good abolitionism, which is based upon the doctrine of Christian equality.

5. 'It would put an end forever to the UNRIGHTEOUS DOMINATION [not the existence, or the rightful moral influence] of the church.' Abolitionists, we think, have suffered too much from the 'unrighteous domination' referred to, to be very much alarmed at this sentiment.

6. 'It would unseat popular theology from its throne.' And what theology is that? Why, that theology which is based upon expediency—which denies that it is a sin to hold man as property—which maintains that it would not be safe to obey God by letting the oppressed go free—which leads those who are governed by it to 'stop their ears at the cry of the poor,' and to pass by on the other side, leaving those who have fallen among thieves to perish without relief—which shuts meeting-houses and pulpits against the advocates of the slave, while it opens them freely to the ungodly oppressor, whose hands are full of blood! This is the 'popular theology' of the American people. Does bro. Goodell fear that it will be too soon 'unseated from its throne'? How often has it trembled under the blows which he struck, while yet his arm had not suffered from the paralytic shock of new organization!

7. 'It would break down the barriers of sect.' How? Simply by inculcating the doctrine of the universal brotherhood of all mankind—the doctrine on which abolitionism rests. Not that it will seek this as one of its specific objects, but that it is the tendency of the *principle* to undermine sectarianism, just as it will undermine the aristocracy of Beacon Street and Broadway. Is this a doctrine to alarm abolitionists?

8. 'It would resolve society into its *natural* elements—SAVING ALL THE REAL PROGRESS IT HAS MADE IN THE SCALE OF IMPROVEMENT.' Surely, nothing could be more thoroughly conservative than this.

Bro. Goodell must try again. This quotation will not answer his purpose, as a foundation for the charge of having 'raised high the standard of non-resistance principles and measures.' *There is not in it one sentiment which is peculiar to non-resistants.*

(30) We are quite willing to leave it to our readers to decide which construction of the passage referred to is the right one, ours or bro. Goodell's.

(31) It was an oversight of our own. We intended to say that we had never seen or heard any thing of this kind from bro. Wright, and that we presumed bro. Goodell had misunderstood him.

(32) The 'politicians' and the 'clergy' in love with the Liberator and non-resistance!! Really, this is so perfectly ludicrous, that

'To be grave exceeds all power of face.'

Does not bro. Goodell know that every one of these politicians and clergymen agrees with him in maintaining that this war-making and slaveholding government is approvingly 'ordained of God'? Does he not know that they, like himself, regard non-resistance as a 'radical' and 'revolutionary' doctrine?

(33) This is an assertion which bro. Goodell has often made. When the task is fairly accomplished, we shall believe it, and not before. We predict that the effort, if made, will prove a signal failure. However, we are open to conviction, and as the farmer said, our sieve is in readiness to separate the evil from the good, and sophistry from sound argument.

(34) We think this must be a mistake; but whether it is or not, is of little consequence to the argument.

(35) If the abolitionists of New-York are willing that a part of their official organ should be devoted to the discussion of a foreign topic, very well; but it should be distinctly understood that the topic, whatever it may be, IS a foreign one. If bro. Goodell would take up the peace question on its merits, as a matter entirely distinct from abolitionism, as the Liberator has done, and admit a free discussion of it on both sides, there would be little ground for complaint. But it is not likely that his readers generally would suffer this. Not they. Free discussion? No southern slaveholder, probably, is more violently opposed to it than they would be, on the subject of peace. What they want is, that the editor should keep up a continual fire against non-resistants, as a fanatical and disorganizing sect, without giving them an opportunity to defend their principles. Bro. Goodell knows how to do it, and no doubt he will succeed in making multitudes of people believe that we are a very dangerous people. But, *Cui bono?* Is it fair, honorable, or magnanimous, thus to assail an association whose members have undertaken an unpopular reform, and who have exposed themselves to the scorn and hatred of all the sons of Belial?

(36) We do not think that H. C. Wright and W. L. Garrison ever commended any other independence in an official anti-slavery editor, than that which would enable him to speak, *on the subject of slavery*, in his own language and according to his own convictions of right, without dictation from a committee. Bro. Goodell has travelled out of the record.

Just Views.

The following is an extract of a letter from the Rev. W. H. Hayward, of Attleboro,' which was published some time since in the Herald of Freedom. We rejoice to see a clergyman—and an orthodox clergyman, too,—taking so fearless a stand in favor of unpopular truth.

I hail the result of your late meeting as an omen of a more glorious day than the world has ever yet seen—even the full triumph of christianity. Is it possible that God has created one half of the human race to be in subjection to the other? Subjection of that character which will not permit its victims to sit as equals in a meeting held for a benevolent purpose? I trow not. Surely those who suppose so, must have strange views of the character of the Creator. Wives doubtless should be in subjection to their husbands, but as wives; not as *sisters*, members of the great human family—God for wise purposes has constituted the husband the head of the household and the wife and the child as such are bound to obey all reasonable requirements. But in performing the duties of life, which are not strictly family duties, the husband and the wife, the child and the parent are co-equals—the same work is before each of them.

Woman has too long been accounted the mere plaything and servant of man. With a heart more susceptible than his, of the finer feelings of humanity—with a mind more acute—with a zeal more ardent—and a spirit more heavenly, she has been intellectually enchained, and morally imbruted; all her energies have been forced into channels subservient to the mere physical wants of those who arrogantly term themselves the Lords of the creation.

Before that glorious hour shall bless the world, when the will of God shall be done on earth as it is in heaven, woman must be disenthralled, and stand forth in her native power. The trammels which sectarianism and prejudice and jealousy have thrown around her must be broken and scattered to the winds—she must take her station as an equal with man; capable of thinking, instructing and acting.

In these days brute force is used to decide the great moral questions before the world. Therefore as woman has not the physical strength possessed by the other sex, she cannot cope with it in the conflict—but better weapons than brute force, even truth and love—will be the EFFECTUAL means used to overcome error—and woman can use these with as much skill and energy as can man.

I bless God, that he has put it into the hearts of many of those who are laboring to give liberty to the southern slave, to strike one fatter from those, who if they are not held as property, are regarded as but little better.

I trust that my misguided brethren who are not willing to act with their sisters and their mothers, in doing the work of the Lord, will ere long see the error of their course and repent and return to the bosom of that society which they have left.

EDITORIAL INDEPENDENCE. The editor of the Philanthropist speaks out nobly on this subject. Hear him:

We wish all our friends to understand, that we love truth and freedom, for ourselves as well as others; and that while the Ohio anti-slavery society honors us with the editorship of the Philanthropist, it shall not be a slave, even to abolitionists. We claim for ourselves the same right, which we accord to others, *free thought and free utterance*. If the paper cannot be sustained on these principles, the sooner we know it the better; and if the anti-slavery organization is not prepared to recognize these principles, to the very uttermost, the sooner it is broken up, the better. If we cannot tolerate freedom of thought and expression among ourselves, God has never chosen us as the instruments for overthrowing slavery. Why do we have an abolition press, if it is not that it may war against slavery and servility, wherever they show themselves?

ANOTHER ATLANTIC STEAM LINE. The Philadelphia U. S. Gazette understands that the steam ship, which is to ply between that port and Liverpool has been already ordered, and is to be superior in size, accommodations, and appointments, to any yet projected in either this country or Europe.

POLITICAL.

From the Philanthropist.

The Crisis---The Duty.

'Go then, with prompt servility fall down
Before your lord; fawn, cringe, and sue for grace;
For me, I value him at less than nothing.'

'Nothing worse,
In whate'er cause, than impious fellowship;
Nothing of good is reaped; for when the field
Is sown with wrong, the ripened fruit is death.'

Our friends must bear with us. We think we see the course for abolitionists to pursue in regard to the presidential election, and feel bound to advocate it. No one can justly complain of us, so long as we allow to others who differ from us the use of our columns. If a subscriber feels himself aggrieved, let him oppose our arguments, and show wherein we are in error.

General Harrison presents himself to the South as having peculiar claims on its support; he also clearly endorses his Vincennes speech, as containing a fair expression of his opinions at the present time on the question of abolition. He thinks the imputation of abolition justly worthy of being repelled with scorn and abhorrence, and he assumes to himself the merit of having done and suffered more for southern rights, than any man north of Mason and Dixon's line. He has acted with dishonorable duplicity on this question.

It is not our fault, if General Harrison has so completely changed his position in regard to the antagonist claims of liberty and slavery, as to make silence or indifference any longer on our part, criminal and absurd. We told our friends in our last, that our advice to them was,to withdraw from the polls,or scatter their votes at the presidential election. How can they avoid doing so, and save their cause and themselves from contempt? We know it is hard for them to break the strong attachments of party, to forsake old political associates, and adopt a course which may yield a temporary triumph to opposing politics. But, would they not rather do this, than injure the cause of the powerless slave, and impair, if not destroy their moral efficiency?

Suppose the whig party should triumph, will they who stooped so low before the struggle, who, to please the South risked their hopes of success in the free states, while as yet the contest was uncertain, become erect and independent, when the victory shall have been won, and they have nothing to do but consolidate their power? The same policy that, in their estimation, was necessary to place them in the ascendant, will be regarded as necessary to compact and perpetuate their rule. Daniel Webster, Henry Clay, Mr. Preston, and others of that class, will be the leaders of the administration. This is pretty well understood. Is there an abolitionist so absurd as to expect any thing from such men? What! will Daniel Webster cease to be ambitious and *humble?* Will Henry Clay grow respectful? Will Preston become merciful? Will he who abased his spirit for the sake of office, while the prize was five years in advance, recover from his *proneness* when the goal heaves in view, and the brain of the racer whirls with the delirium of rapacious expectancy? Having come into power on southern principles, to southern principles the party would stand pledged; and surely we have had illustrations enough of such principles, not to desire any more. In the great essentials of government, the new administration would not differ from the old. The same insensibility to national honor, the same disregard of justice, the same contempt for the moralities of government, the same unpatriotic, exclusive ambition, the same unblushing sycophancy to the slave power, would characterize it.

Our convictions of this are founded on the duplicity and the total want of principle which have marked the great leaders of the party on the question of slavery; on their present appeals to the grosser passions of human nature; on the absence of any thing like manly and rational discussions in their politics, and on the moral character of a majority of the leading men. Let us not be misunderstood. Here, as in the case of the democratic party, we separate the majority of the people from the *actors.*

The Florida war has cost the government forty millions of dollars, and a great amount of human life, besides involving the commission of national crime and the loss of national honor. Had there been on the part of the administration *a strict conformity to justice,* few doubt that the war with its enormous evils might have been prevented. This war originated in the workings of *slavery.* What can then be expected from a new administration, pledged in advance to guard and uphold this system?

Slaves *must* be reclaimed—refuges for runaways *must* be broken up—Florida *must* be swept clean—the Seminoles *must* be robbed and butchered—and all this work *must* be executed by an administration borne into power by the force of southern principles.

As to a tariff and national bank, no administration under bondage to the slavery power will ever dare to take any decided measures in respect to them. So that those who hope for *radical* changes from a new rule will hope in vain, so long as southern principles are suffered to give it tone and character.

We are exceedingly anxious on this subject, the more so because we are aware of the strength of party ties, and of the little chance moral questions stand in the heat of party strife. We know that some of our friends honestly suppose, that the salvation of the country depends on the overthrow of the present domination. So completely are they pervaded with this idea, that to doubt its soundness seems to them madness; and to oppose any obstacles to the accomplishment of their wishes arouses an unreflecting indignation. Still, we must confide in their good sense—we must venture on their good nature. We cannot bear to give them up—we feel, we know they are deceived. There is too much of robust life in this nation to be destroyed, or essentially impaired by even such an administration as that of Mr. Van Buren. The elements of our prosperity and progressiveness lie too deep for him to reach. Grant that his policy has been injurious to some of the vital interests of the country; still the worst in a pecuniary way has most probably been felt, and yet the country is not ruined—on every hand we behold the evidences of increasing wealth and population. Besides, it is not certain that the *people generally* have yet been so thoroughly convinced of the alleged ruinous tendency of his schemes, as to be satisfied, once for all, of their impolicy. Multitudes, indeed, are suffering under many inconveniences, and have become impatient for a change. But, should a new administration be obtained, the probability is, that there is not a sufficient revolution in the public mind, to warrant the adoption of any new, decisive measures. There will be a temporary restoration of confidence, and good effects must follow; but, when it shall become manifest that no great measures of national policy can be attempted, the people will grow discontented—experiments will again be instituted—a change will be demanded—and the public mind will be once more agitated and distracted with those various fiscal questions which now disturb its tranquility. The probability is, that the American people will never be satisfied until they have tried to the very uttermost that policy under which many of them are now so restive. In these remarks we design to express no opinion on these matters, but simply to give point to the question, *what is to become of the slave during these unceasing fluctuations in public opinion and national policy?* The *convenient* season for attending to his rights will never come. Slavery meanwhile will go on strengthening its power by further triumphs, and still hold fast the helm of state. Whatever changes take place, whatever policy be adopted, let whig or democrat prove victor, slavery will still give the law, and both parties be alike submissive. At the next election there will be the same opposition to the 'one idea,' the same demand upon us to consider *all* the interests of the country. It will be said then, as it is now, 'true, this question is an important one, and it ought to be settled—but this is not the proper time—the public mind is not prepared for it—other interests of more importance are now occupying its thoughts—let these be disposed of, and then this question can be taken up.'

Abolitionists, whig and democrat! be not, we beseech you, be not deluded. Mere politicians never yet of their own will took up a simple question of justice. They never had, they never will have time to attend to great moral questions. Look at the slaveholder. He knows that various interests must be cared for in government, and he, too, has his own opinions on many questions which he regards of vast importance. But, *he never forgets that he is a slaveholder.* With him, slavery is, *in fact,* what abolitionism is, *in name,* with the abolitionist,—*paramount.* No matter how destructive may be one administration, he will not, under any circumstances, give his suffrages for a new one, *unless it be pledged to slavery.* Steadily acting upon this paramount principle, a few slaveholders are able to control the millions of the north.

Now, is liberty of so much less worth than slavery, that you cannot bear to make it the *supreme unit?* Are you content that your zeal in the noble cause of man's freedom should be put to the blush by the slavery-begotten zeal of the slaveholder? Alas, for our country!

You presume that by the next election, circumstances will be so auspicious that you will be prepared to carry out your principles. Nay, you have already promised this secretly to yourselves. Look at a few things. All over the country you have been loud in your denunciations of the slave power, in your professions of devotion to the anti-slavery cause, in your declarations that abolition with you is a paramount question, in your pledges against supporting slavery by your votes. Moved by these demonstrations, you know how conciliatory was the whig party about the time of the Harrisburgh nominations, how insidious was its policy by which it contrived to get you committed to its candidate, and what a studied reserve it maintained on the subject of abolition. You have seen this same party, when your committal was too palpable any longer to be doubted, throw off its disguise, and unblushingly assume the livery of the slaveholder. And you now know that your leaders, trusting to the force of your party prejudices, and that reluctance which all men feel to abandon a position once openly assumed, hesitate not to flatter the slaveholder, to pour contempt on your cause, and treat you as if *unclean.*

Suppose you should consent to be spit upon,to have the cause of man's freedom pierced to the vitals through you,for the sake of supporting a southern man with southern principles, so that by your aid he should come into power: carry forward your speculations to the next presidential canvas. A council is called by the dominant party, to decide on a candidate. 'Well,' says one, 'we stand in a critical position. There are so many antagonist interests in the country, it is difficult to indicate what should be done. Here, for example, are the slaveholders and the abolitionists'—'Humph,' interrupted his neighbor, 'I see no difficulty here. Our course is a plain one. The slaveholder says he will not support a man who is not hostile to abolition. *He* means all that he says, and will stick to it. We know that we *must* please *him,* or lose his vote. But, the *abolitionists* —why care for them? They always say a *great deal more than they mean.* Recollect the last election—how open-mouthed they were in their zeal against slavery candidates. They would not vote for pro-slavery men—not they. They regarded the cause of abolition *paramount,* and conventions were called here and there to give solemn expression to their sentiments. It must be confessed, we were a little frightened at first, and took some pains to be very neutral, very non-committal. It was difficult to believe that the flaming patriots would not adhere to their purpose. But time showed us we were more frightened than hurt. These men betrayed a wonderful anxiety to rally around our standard—we felt our way by little and little, now putting forth this feeler, then that, but still they stood it: until at length, finding ourselves in danger of losing the South, we ventured boldly to meet Mr. Van Buren on his own ground, and adopted what these madmen call *pro-slavery tactics.* Well—you all know the result. Their editors took the alarm, some of them, and appealed to their consistency, as they called it, and their love of the slave—but all would not do. *Abolitionists were too good party-men to stick to their resolutions,* and so, after making a few wry faces, they concluded to swallow us, '*pro-slavery*' and all. Now—my advice is, that you take care of the slaveholder, and *let the abolitionist alone—his party will take care of him.*'

Ye party abolitionists! will you consider this matter? Divest yourself of prejudice—stop your ears against the din of 'hard cider and log cabins,' hard currency and rag currency—escape from the dust of party conflict—look calmly and philosophically on this subject—and then tell us, whether in the remarks of the imaginary speaker we have introduced, you do not recognize what must be the effects of your inconsistency at the coming election.

Say not, it is too late to reverse your decision. It is not too late. Your vote has not yet been given. The same spirit of burning indignation at being over-reached, the same jealousy for the interests and honor of your cause, the same abhorrence of criminal servility which you feel, are felt by your brother abolitionist. All that is necessary for you to say is —'gentlemen, my political principles are the same as yours—I would rejoice to join with you in maintaining them—but you have chosen to place me in a position where I must either sacrifice self-respect, conscience, consistency, and humanity, or withdraw myself from you I choose the latter. You yourselves would despise me were I not to do so. I therefore withdraw from the conflict, and leave you to the alliance which you have courted, and the chances of a doubtful struggle, which, whatever may be its result,can reflect honor on no one engaged in it.'

SCOTLAND.

From the Scottish Pilot.

Anti-Slavery Breakfast in Edinburgh.

Yesterday morning, a number of gentlemen favorable to this cause entertained at breakfast, in Gibb's Royal Hotel, Prince's street, Wm. Lloyd Garrison, Esq of Boston, N. P. Rogers, Esq. of Concord, New Hampshire, and C. L. Remond, Esq. of New-York (a gentleman of color,) in testimony of the approbation of their conduct as the friends of abolition. R. K. Greville, Esq. occupied the chair. In the room we observed the following gentlemen :—Rev. Messrs. H. Grey, Guthrie, Nesbit, Johnston, Innes, Davidson, and Alexander, of Edinburgh: Thompson of Slateford, Campbell of Montrose, Morrison of Antrim, and Godkin of Armagh; Professor Kelland; Drs. Beilby, Begby, Purdie, and Gardiner; William Alexander, Esq., one of the magistrates of Leith; Commissary-General Wemyss; Adam Black, Wm. Oliphant, master of the Merchant Company, Henry Tod, W. S. Thomas Robertson, W. S., John Dunlop, H. D. Dickie, George Thompson, Hugh Rose, Alexander Hutchinson, S. S. C, James Ogilvy, accountant, George Gray, banker, Dalkeith, James Inglis of Dunfermline, Esqs. &c &c.

A blessing was asked by Mr. Grey, and thanks returned by Mr. Innis.

Dr. GREVILLE said, he owed an apology for taking the chair, when he saw so many around him better qualified and better entitled to fill it. Having read letters of apology from Dr. Dickson and Mr. Bennie, he introduced the strangers, and observed it would be a little better than a mockery to dilate on the exertions of Mr. Garrison. It said little for America, that while it boasted itself the land of liberty, there were three millions of its people who had not the smallest approach to it. The strangers would inform them what it was their duty to do to aid in the great struggle now going on in the United States.

Mr. GARRISON was introduced with great applause. He said he could speak for the delegation, of which he was one, when he said that they regarded with the deepest gratitude this token of respect. They felt that they had no claim to their regard or approbation aside from the sacred cause of liberty with which they were associated. Often had they been cheered with the voice of the people of this country, when, from time to time, they had borne their faithful testimony against the sin of slavery; and nothing could be more satisfying to them than to meet face to face some of those whose voices they had often heard before on the other side of the Atlantic. It was now seven years since he was last in this country, and at that time the cause of abolition was but in its infancy. There was not one State abolition society, nor even one county society, but only a very few societies in obscure villages. His object in that visit was to prevent the British public from being deceived, by an individual sent over to this country by the Colonization Society. Mr. Elliot Cresson was a member of the Society of Friends, and his connection with that body was calculated to mislead those who, in their high regard for its character, were inclined to look upon him with respect, and to support the objects and purposes which he came to advocate. When Cressan came here, he presented himself as an abolitionist; and wherever he went he hoisted the abolition flag. To enable Cressan to defend the character of that association, he challenged him to a public discussion, with the view of clearing its character from the charges he was prepared to bring against it, and he refused to meet him (Mr. Garrison) to discuss its merits. (Hear, hear.) The fact was, he could have brought at least a dozen charges against that society, any one of which, if proved, would have made it unworthy of the confidence and support of British philanthropists. The Colonization Society had now few supporters. Formerly it was popular throughout New-England; Now these States were entirely against it. Few of the other States were now in its favor, and the slaveholding States were almost its only supporters—(Hear)—and this showed clearly that its sole purpose was to strengthen the cause of southern slavery. Having read the testimony of several pro-slavery papers in favor of Cresson, and the society's schemes as the best exposure of his character, he observed that the Society of Friends, much to their credit, allowed no one who was a slaveholder to be a member; and he regarded it as dishonorable to them that they retained so persevering an opponent of the liberty of the slave. He had said that the cause of abolition, seven years ago, was weak, and their number insignificant. What was the case now? They had the great American Anti-Slavery Society, twelve State societies, and between two and three thousand societies in towns and districts, auxiliary to the parent society. In fact, the growth of pure public sentiment upon this subject, opposed, as it had been, to great and mighty obstacles, was unexampled in the history of moral reform. They had had to contend with the influences both of church and state. Since the first of their movement they had met with opposition from the church and priesthood, from the whole of the public press of the country, and from all who assumed to be the respectable and honorable of society. (Hear, hear.) The anti-slavery principle had been left to the care of the humble and the poor—(Cheers)—to those without influence in society, but who retained God in their knowledge, by whose providence their moral strength had extended over the whole land. (Loud cheers.) In the State of Massachusetts there were four hundred anti-slavery societies, and the cause had advanced so far that, in the last session of the legislature, they sent up a petition to the Congress demanding, with unanimous voice, that it would abolish slavery in the District of Columbia. (Great cheering.) He did not say that all Massachusetts were abolitionists, but they were so strong that they held the balance of power between the political parties, and that power had been used to advantage, and our opponents had already begun to be afraid of us. He had said that the abolitionists were not the high and mighty of the land, neither are they the degraded nor the rabble. They were the moral worth of the country, —men who feared God, willing to bear testimony to His cause in high and low places, whose sole desire was to see righteousness prevail throughout the land. (Cheers.) The progress of abolition principles was indicated by the fact, that they had now fifteen weekly anti-slavery newspapers circulated through the whole States; and, they would permit him to ask, did they think they would give up and abandon the cause of freedom at this time of day? If they had stood the conflict in the days that are past, when their ranks were few and feeble, when they withstood the brute force of violence and mobocracy, are we likely to abandon it now, when we have reared such a noble array of moral power and influence? No, never. [Cheering] He read the resolutions of the National Society in relation to the sin of slavery, addressed to the American churches, and said that that was the spirit which would abolish slavery. That would prove how much they libelled Christianity, who asserted that it allowed them to make merchandise of the labor of the slave, to spread the gospel of salvation, and to buy and sell God's own image, which He had created like unto Himself, as they would buy and sell a beast. He then alluded to the feeling which slavery had begotten in the United States, that men could reconcile it with the Christian religion, and dwelt at some length on the vote passed at the recent Anti-Slavery Convention, excluding females from its deliberations. He and his two friends had arrived after this decision was come to, and, on hearing of it, felt they could not join in its deliberations. Then ladies were delegated from different societies in America; they stood in high repute as the warm and devoted friends of the cause; and he could not allow that the Convention, which existed only by the same right as those whom they excluded, were warranted in refusing to receive them.

He then referred to the prospects of abolition, about which he believed they were very anxious to hear of the prospects of the abolitionists. A great struggle awaited them before they could look for victory. He had just this morning heard from America, that the mightiest man in the country had given in his support to the slavery of three millions of the people. That he who was the first and foremost in vindicating the rights of the people should have gone to the side of slavery, was, indeed, grievous. That Daniel Webster should have thus shown himself a colossal coward, oh, how infamous! (Hear, hear, hear.) He has taken a step which, unless he be brought to repent of it, will soil the memory of his name in after times. It was evident that a storm was gathering in the United States, and he saw from appearances little to warrant the prospect of success. The religious bodies appeared to be given over to a species of infatuation; and he might observe that the Methodists had declared, in their Conference, against abolition, and in favor of the colonization scheme. There were also indications of violence among the people, which clearly proved the deep-rooted prejudice against the black population. Not long ago, at Leipsig, a white woman and her husband, a colored man, who had arrived in that town, were taken hold of by a band of ruffians, when the most horrible outrages were committed on the woman's person, and she was afterwards besmeared with an inflammable material, and left to die in the street in the most excruciating agonies. (Cries of shame, shame.) The man fled, or his life would have been also taken. Congress had lately passed a resolution, prohibiting the right of petition,—the dearest and most sacred right belonging to civilized man. They knew that Congress had the right to abolish slavery in the district of Columbia; but in the Senate the half of the legislators were from slaveholding states, and unless the abolitionists could revolutionize the whole of the free states, and send none but abolitionists, they would be in the minority. The great obstacle thrown in their teeth was the great danger to which they were exposing the Union. The Union was exalted above everything, and was the great argument for continuing the degradations of the slave. With regard to the abolition of slavery, he feared that something more than moral influence would be required to put it down. He knew of no instance in which the oppression of tyranny had been put down by moral suasion; and unless some other influence were brought to bear upon the colossal evil, he feared little would be done to abolish slavery. There was, however, such a power in Britain as could not fail to overthrow it. The people of Britain can aid the efforts of the American abolitionists most effectually. What is it that supports the system? The growth of cotton; and the moment the British people have determined to supply themselves from another quarter than the Southern States of America, that moment the system of slavery falls to the ground. (Loud cheers.) If slavery continue, it would not fail to extend throughout Texas and Mexico. After some further remarks, Mr. Garrison observed that they would shortly go back to their so-called land of liberty to be received with hisses, sneers and curses. He felt, however, that he had still the determination to brave opposition in the glorious cause, and even to lay down his life in it. He was cheered with the faith that the noble efforts of the band of men and women in that country would be yet successful. Did they know the character of these martyrs, they would say the world was not worthy of them, and especially that their country was not worthy of them. After introducing his friends, Mr. Remond and Mr. Rogers, Mr. Garrison concluded amidst loud and rapturous cheers.

Dr. Greville having another meeting to attend, left the chair at this time, which was taken by Mr. Adam Black.

Mr. ROGERS was next called on to make a few remarks, and after some introductory observations, stated, that now that they had visited this land of freedom, they were about to return to their own, where chains were forged for the slave such as never were forged before; they were committed, however, to the work of abolition through life and death. Scotland had always borne a conspicuous part against slavery, and although the slaves in the West Indies were now free, both England, Scotland and Ireland were equally bound with America in the abolition of their slavery. It was not a national work, it belonged to no particular country, but was a universal work. He was sorry that emancipation had been too much regarded as a political question. It was no such thing; it was a strictly moral question—a question of humanity alone. (Cheers.) He expected nothing from Congress in the way of emancipating the slave. In the quarter he came from [New Hampshire], far from the southern districts, the feeling against color was even stronger than to the southward; and in fact, the farther north you go, till you touch the Canadian frontier, the more inveterate was the feeling against the slaves, and the horror against color was even stronger. He could appeal to his friend, Mr. Remond, when he said that he had experienced no frown so severe as when he was the farthest removed from the operations of slavery. He mentioned as an instance of this prejudice, the fact that Mr. Remond was compelled to go in the steerage in his passage to England, while he and Mr. Garrison were in the cabin; and not only so, but that he was kept aloof from the other steerage passengers. (Loud cries of Name the ship.) Mr. Rogers said it was not a British but an American ship,—the Columbus; and its captain was a Virginian. He observed that were he to be seen arm in arm with Mr. Remond in the streets of New York or Boston, he would be despised and avoided by every body; but, said he, when they went back to America, he would walk arm and arm with him if he would consent to it. (Laughter.) When attending the great meeting in Exeter Hall, he observed Mr. Remond in conversation with Lady Byron; and he just thought at the time what would be thought in New York, or Boston even, were the widow of Lord Byron seen speaking to a colored man. Were he to go to America and say that he had seen such, he would be told that it was an anti-slavery falsehood. (Laughter.) Such an account would be quite incredible to them; and he believed it would not be possible to put down this prejudice till slavery were abolished. He again reminded them how much they were connected with slavery in America. Steam was now-a-days bringing them together, both as regards distance and feelings; and this agent might be regarded as one of the potent influences for putting an end to the system. The cause of the American slaves was the cause of universal humanity. He cordially thanked them for their attention to him on this occasion, and was cheered on resuming his seat.

Mr. GARRISON said, he had one observation to make in reference to the question of slavery in the East Indies. They knew Mr. Thompson's exertions on that subject, and he hoped the British nation, as it had freed the slaves in the West, would rouse itself for the emancipation of those in the East Indies. (Hear, hear.) He had spoken of cotton as the upholder of slavery in America, and it was in connection with the fact, that this country was now looking to the East Indies as a field for a supply of cotton, that he again entreated them to look to the great work before them in the emancipation and elevation of the inhabitants of East India.

The CHAIRMAN then called on Mr. Remond to address the meeting, as an individual belonging to a class who had suffered much at the hands of the other branch of the human family, and observed, that it would be of great importance could they let the inhabitants of the United States know that he had met, in spite of the color of his skin, with even a more gratifying reception from this meeting than his friends. The call was heartily responded to, and

Mr. REMOND was received on rising with most enthusiastic applause. He said he appeared before them with mingled feelings of diffidence, gratitude and pain. He felt honored in being associated with Garrison and Rogers, and he felt pained that he had to speak of crimes committed upon the colored population. These crimes had been perpetrated for a long series of years, and not only followed the colored people in all the ordinary affairs of life, but were sustained, with even increased malignity, within the walls of the meeting-house, towering with its spire towards heaven, to remind the stranger that Christianity has a footing within this region of legalized murder. (Hear.) I speak with warmth upon this subject, and the more so that I know I stand among a people who breathe the air of liberty, and before whom I can speak with freedom and boldness, without let or hindrance. (Cheers.) The time has gone by when our lips must be sealed and our mouths gagged upon the question of human rights. I feel deeply this exhibition of your kindness; and I also feel the importance of the privilege that I am associated with Garrison in the glorious work of freedom to the slave. I feel constrained to adopt the language of your O'Connell, when he said he did not care for what color, or in what clime slavery manifested itself, he would go for its immediate and total abolition. My wish is, to take sides with the abused and oppressed slave; and if ever the time arrives when I fail in this duty, may life fail with me. I shall say nothing here that I would not say at home; and, although it is the home of the slave, I am not alienated from it, and I can say of it, 'with all thy faults I love thee still.' I am prepared as ever, when I return to it, to enter the arena with the monster, and beard him in his den. I stood by my friend Mr. Garrison when he was in the hands of a Boston mob, and I saw him dragged through the town with a halter round his body, and would I not be ungrateful for his services to the colored race did I desert him if similarly situated again? In spite of all their ill treatment and their wrongs, the poor slaves had suffered patiently, and entertained the hope that the day of their deliverance was at hand. You have learned from the lips of my friends that we have tremendous opposition to contend with; in fact, the popular impression was against us; and if the effect of British West India emancipation is not to shame America out of slavery, England, Scotland, and Ireland have still another resource left to accomplish it; for if they fail in shaming them out of it, they must just starve them out of it, and that they are quite able to do. (Loud cheers.) Mr. Remond then turned to the political aspect of the question. Mr. Van Buren, said he, committed himself to slavery when he acquired the presidential chair; and now he was in danger of losing his election, in favor of Harrison; and Henry Clay, in a silvery-toned speech had given his bid in the same way for slaveholding support; but he found he had committed a mistake, for he lost his election at the nomination meeting. The conduct of the American slaveholders was similar to that of the sailor who maintained with his companion that he had never been caught in a lie. 'Yes, that's true,' said the other; but I have chased you from one lie to another in quick succession.' So it was with the slavedealers. We have chased them from one lie to another, and will yet chase them, till they are compelled to give in. The British public had an important work before them. They must send across the Atlantic the voice of censure and condemnation. They must fasten on Americans the wicked hypocrisy and the daring inconsistency which their conduct displayed. Loud and long had they boasted of their freedom. They had reasoned and written upon, they had sung and spoken of their liberty; and yet they presented to the world a specimen of the most oppressive tyranny. And yet Americans took it upon them to prophesy of the downfall of thrones and the ridiculousness of monarchies—(Loud laughter)—and from the day they declared themselves independent, the charter of their liberties had gone forth to the world declaring that all men are equal. (Laughter.) The slaves now numbered more than the whole population in the war of Independence, when they defied the world in arms, and yet this free nation presented the anomaly of retaining three millions of its inhabitants in disgusting bondage Mr. Remond contrasted the disposition of the Americans to punish crime when committed against the white population, and their callous indifference to the black population, however cruelly used, and gave several instances of it, but we are sorry we are unable to find room for these. He gave several instances of their thorough aversion to educate the slaves, and combatted the notion of amalgamation by showing that no such thing took place in the free states, and only existed in the slave districts. Having alluded to the case of the Amistad schooner, and the principle involved in it, he concluded by impressing on the meeting that the dissolution of the Union so often threatened by the slaveholders would be the death-blow of slavery, as the slaves could easily retire in a body into the free states, and it would be impossible to hinder them.

Rev. GEORGE JOHNSTON rose and proposed the following resolution :—'That this meeting agree to express their high satisfaction at having met William Lloyd Garrison, N. P. Rogers, and C. L. Remond, delegates from the American Anti-Slavery Society; to tender them the warmest welcome, accompanied by their deep sympathy with them in their advocacy of the cause with which they are identified; and most affectionately and prayerfully to commit them to the continued protection of Him who is the friend of the oppressed, and has made of one blood all nations of men that dwell on the face of the earth;—pledging themselves to encourage these much-respected friends in their work of faith and labor of love, by every means in their power.' He felt he need not do more than read it, as he was sure it recommended itself to the meeting. (Cheers.)

Rev. W. L. ALEXANDER begged to second it most cordially. All he regretted was, that he was not able to carry across the Atlantic the enthusiasm with which it had been received. Were the people of the United States thoroughly honest on this question, he would feel no hesitation in leaving its agitation to their own community. But he was convinced they did not meet it in an honest spirit when they resisted such appeals as they had heard from these gentlemen,—appeals which recommended themselves to every principle of our nature, and arguments which carried all before them. It behooved the public of Great Britain to let Americans know that they hate slavery of every kind and degree,—that they denounce it as a sin against God as well as man, and that we sympathize out and out in the abolition movement of our brethren in the states. Let them know that here we have no such prejudice as that against the color of a man's skin,—that neither in the church nor in the world do we display a particle of this prejudice; on the contrary, that our colored brethren are our dearest friends and associates. They must also be told that we laugh to scorn all their notions about amalgamation; that we do not scruple to unite in wedlock colored men and fair women of good and honest reputation, whose walk and conversation become the gospel, and that we have the satisfaction to know that in their union they are a happiness and a blessing to themselves and all around them. (Cheers.) Let them know that we highly honor the men who fight against their slave system, and whom, we are bold to predict, America will one day recognize as her best friends and her truest patriots. (Loud cheers.) We would ask them to make their practice correspond with their principles,—we ask them to snap asunder the chain which restrains their eagle flight, seek to dispel the cloud which detracts from the brilliancy of their stars, and when we have got them arrived at the second great Declaration of their Independence, we assure them they will look back upon the advocates of emancipation as best entitled to be placed along with their Washington and other heroes as the noblest and the best friends of their native country. (Loud cheers)

In answer to a question from Mr. OGILVY, accountant, Mr. Garrison stated that in some States no individual slaveholder could emancipate his slavas unless he expatriated them at the same time at his own expense.

Thanks having been again voted to the deputation for their visit, for which they returned thanks, and thanks having, on the motion of Mr. Geo. Gray of Dalkeith, been voted to Dr. Greville and Mr. Black for their conduct in the chair, the company broke up shortly after twelve o'clock.

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The Edinburgh Witness, in its report of the speeches made at the breakfast, speaks of the American delgates in the following terms :—

After breakfast, the chairman introduced to the company Mr. Wm. Lloyd Garrison, of Boston, who was received with warm applause. Mr. Garrison's name is well known, as associated with the cause of the abolition of slavery in the United States. For many years,—against much discouragement, and at much personal risk,—he has labored to further the benevolent object to which his life and energies are devoted. His appearance as a speaker is exceedingly becoming—his manner is calm, gentlemanlike, and impressive—and his utterance polished and agreeable. We had formed the notion that we should find something bold and even boisterous in the manner of a man who has been so prominently engaged in the rugged warfare of anti-slavery agitation among the demi-savages of the slaveholding States. In the air and aspect of the gentleman before us, we saw indeed the indication of firmness, but, far more conspicuously, of mildness, gentleness, and benevolence. Mr. Garrison's address was listened to with deep attention

Mr. ROGERS, of New Hampshire, editor of the *Herald of Freedom,* was then introduced to the company. An American editor we had never before seen, and, accordingly, we were disposed to bestow upon Mr. Rogers a tolerably strict scrutiny. It has been the fashion, in some of our journals, to collect, or to fabricate a variety of scraps and paragraphs, in which the gentlemen of the transatlantic press are indiscriminately made to figure as a sort of fustian heroes—ignorant, impudent, and vulgar. The gasconades and 'Jonathanisms' so frequently imputed to them have made it somewhat difficult for an untravelled Briton to conceive of an American editor as any thing else than a mere braggart and brawler. Such, undoubtedly, is our vulgar conception of his character—a conception about as just as that which the jest books would lead us to form of the character of George Buchanan. It was, we must own, with some little share of this prejudice that we sat to hear Mr. Rogers. We were speedily undeceived. In his short address he showed both talent and cultivation, such as would anywhere command respect. We had no hesitation whatever in setting him down as a man of superior and comprehensive intellect. His language was perfectly free from any impurity either of accent or dialect, and he showed that he could use it both readily and with effect. His appearance is highly indicative of firmness and self-possession—and his manner is deliberate and composed. In a word, we trust that, from our observation of Mr. Rogers, we have now obtained a more just *ideal* than heretofore, of our brethren of the press beyond the Atlantic.

Mr. CHARLES LENOX REMOND, a free man of color, and also one of the American delegates to the Convention, was then introduced. He is a young man, of about 26 or 30, with features handsome and intelligent, and an air soft and modest. His utterance was quite as good as that of most well educated Scotchmen,—his gesture in speaking was appropriate, and even elegant. In the use of simple and often affecting language, he showed that he had attained to considerable ease and freedom. With the audience he was an especial favorite. He appeared deeply touched with the marked kindness of his reception, for which, at the conclusion of his address, he feelingly expressed his gratitude.

British and Foreign Convention.

Speech of Daniel O'Connell.

While the subject of American Slavery was under consideration—

Mr. O'CONNELL rose and was greeted with the loudest and most general cheering. He said, after repeated mute acknowledgments of his reception, I have two excuses for my intrusion upon you, —first, I was alluded to by the Hon. baronet—a more sincere friend of the cause does not breathe than himself—(Cheers)—and next, as he said, he was happy as an Englishman to second an American, I am anxious to obtrude an Irishman upon you. (Laughter and cheers.) But I have another more important reason. The subject mooted by the Hon. Judge (for he is a Judge) who has just addressed you, is one of international and constitutional law, and perhaps, as I am a lawyer, you will allow my experience in the subject to compensate for my want of ability. (Laughter and cheers.) The proposition of the American senate is inadmissable. It is an outrage on common sense—it is a violation of public honesty. (Cheers.) They claim—a property in man! Why, that is inconsistent with not only all constitutional law—and their own constitution above all—but with the eternal principles of justice. (Cheers.) How would they like that the blacks should do unto them as they delight to do unto the blacks? (Hear, hear.) I have not the heart to wish any man a slave; but really I am tempted almost to do it for once, and wish Calhoun a slave. (Laughter.) It would not perhaps, be an inappropriate retribution for his infamous disposition to act with injustice, iniquity, and inhumanity, to subject him to the lash, which he would inflict on others. Oh how indignantly and pathetically he would plead on behalf of his outraged nature? (Laughter and cheers.) Why, some of you may recollect the case of the American Adams, who having been enslaved a few years in Africa, the natives said he was only fit to be a slave! he was evidently inferior to their race—the whites were good for nothing but slavery—(roars of laughter)—to which he had been consigned four years. So you see how the rule would work if equally applied. (Hear, hear.) The proposition of Calhoun is untenable, even as an American proposition. The resolutions of our friend, the worthy judge, set forth its inconsistency with the first clause of the American charter of Independence, which declares all men born equal; but there is a stronger word—it declares that all men have the same inalienable right to liberty;—yes, *inalienable* is the word. (Cheers.) That is the sacred basis of American Independence—it is not confined to caste, color, sect, or creed. (Hear, hear.) And from this spot I wish to rouse all the high and lofty mind of America. Republicanism necessarily gives a higher and a prouder station to the human mind than any other form of government. (Hear, hear.) I am not comparing them to any thing else at present, but history shows there is a pride of manliness about republicans, which, perhaps, is a consolation to them for many other things in which they may possibly be inferior. (Hear, hear.) But from this spot, I repeat, I wish to rouse all the honesty and pride of American manhood, and would that the voice of Europe would aid me in the appeal, and swell my feeble voice to one grand shout of indignation; and when these Americans point to their boasted charter of Independence, exclaim, '*Look at your* PRACTICE!' But can there be held faith in man, when we find that to their vaunted principle of equality they solemnly pledge their lives, fortunes, and 'sacred honors?' (Hear, hear.) Here is all the solemnity without the profanity of an oath, in sanction of a principle thus directly, dreadfully, diabolically violated. (Hear, hear.) America must know that all Europe is looking to her. (Hear, and cheers.) She must know that the world considers that her senate, her Calhouns, are, while attempting to assert their infamous claim of property in human kind, incurring the blackest of all stains, because carrying with it the imputation of personal dishonor —shall I say perjury—in the practical violation of a principle they have so solemnly sanctioned. (Loud cheers.) France and England, without any violation of principle, might adopt such a resolution; but, in the case of America, it doubly dyed her in disgrace. He felt proud to say that they might pass and adopt as many such resolutions as they pleased; they would be all idle, all useless, because the British government had no power to acquiesce in any one of them. (Cheers.) The British government had no fund out of which they could grant compensation. No party in the State would ever propose a grant for such a purpose—the resolution was therefore idle. England had nobly paid twenty millions for the purpose of redeeming their black brethren; and now, wherever England's flag floated upon the breeze, there was glorious freedom. (Hear, hear.) The moment the foot of a bondman touched the shore of England, or any of her dependencies, his slavery vanished. (Loud cheering.) There is now no such thing known to the British law as that one man might have a property in his fellow-man—there was an act of parliament against such a crime. It had been often laid down that an act of parliament which was notoriously against justice and humanity was void—he was afraid, however, that in practice that maxim was not cared for. (A laugh.) But no man, not one of any party whatever, would dare to come down to the House of Commons and propose a grant for the purpose of making compensation; if one could be found of any party whatever, he would be shouted down and scouted from society. It was impossible it could be done, because it was totally inconsistent with our law. All the States of Europe had now admitted the great evils of slavery, it had been admitted in France, and the cause of abolition was deeply indebted to a gentleman whom he had the pleasure of seeing present (M. M. Isambert, of the Chamber of Deputies of France.) The French were a glorious nation, they were fond of glory, they were inferior to none. He wished to see no rivalry between them and us, except rivalry to do good; it was a glorious rivalry, and although we might now good-humoredly taunt them and say, 'You have not gone so far in the glorious cause as we,' he trusted the day was not far distant, when our French neighbors might return the taunt and say, 'We have gone before you now, and done better!' (Cheers.) Well, then, the government had not the power to pay the compensation, unless indeed they agreed to do so out of their own pockets, or out of their salaries—a thing that was not likely. (Laughter.) How, then, was it to be paid? There was but one way in which it could be done—that was by a vote of the House of Commons; and God help the minister who made the proposition. (Cheers and laughter.) The senate of America showed an excessive desire to put forth a wicked claim for a horrible injustice, but it was one which it was lucky could not be carried into effect. No man detested war more than he did, for even war that was justifiable, and in its best form, was accompanied by thousands of murders and robberies. He hoped such a calamity would be spared them; but if any thing short of the honor of the nation could justify recourse to such an expedient, it was the resolution read to the Convention by the Hon. and learned Judge. He was truly rejoiced to hear from that able and excellent gentleman that the present agitation was striking terror into the hearts of the slave-mongers, and was calculated to do much good. They were a detestable race of aristocrats, who wanted to have property and ease also—who would not labor themselves, nor their fellow-men, and dared to call them their slaves. Even in Columbia, at the foot of the temple of freedom itself, the wretched negro was writhing under the lash of a brutal task-master, the negress was doomed to all the horrors of slavery, and the poor infant hanging at its mother's breast, good God! it also was a slave; that mother looked upon its wailing face in agony, and was almost tempted to wish it in a premature grave, because it was not a man, but a slave. Yet this happened in America! He said it with all respect for his American fri

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needle. (Laugh-
ce of getting fat,

e any person had of obtaining the consent of three-fifths of the Texians to consider the question of annexation. The first acts of the robbers were murder, systematically, all Indians, and to encourage the African. Only lately, seventeen chiefs were induced, by some means to enter their wigwams, and all of them were barbarously murdered. They might call him monster as long as they pleased, but so long as he had a tongue he would call them foul robbers and murderers; and he would have no vote with any ministry who recognized them. (Cheers.) He felt deeply grateful for the attention which had been pleased to afford him. It was a glorious struggle they were engaged in—it was a holy cause; let them persevere, and sacred freedom's banner would soon float over emancipated America, and they would rejoice in the good work. (Loud cheers.)

COMMUNICATIONS.

A Solemn Appeal

To Abolitionists, not to Vote for William Henry Harrison, or Martin Van Buren, for President of the United States.

Number 2.

'It is of very little consequence what course they (the abolitionists) take in this matter. The number of them who have abolitionism enough to countervail our political preferences, is scarcely enough to say so.—*Jour. Com.*

Dear Brethren: It is, comparatively, a small matter now to hear the *name* of an abolitionist. Indeed, it is to a certain extent popular. Why this is so I will not now stop to inquire. At a proper time it might, perhaps, be shown that it is owing to other causes besides the growth of the spirit of liberty in the hearts of many of those who profess to hate it. But I will not stop to do it now. To be a genuine abolitionist is not by any means an easy matter; nor will it ever be, at least until slavery is abolished. Far more sacrifice of person, money and reputation will yet be required of the friends of freedom before their work will be accomplished. But it is in some degree popular now to have the name of abolitionist. The truth is, the moral sense of the community is beginning to revolt at such a monstrous outrage upon human nature as slavery; and to regard with horror and contempt all who are leagued with it. Those who live on the people, whatever name or caste they may assume, have become alarmed. They fear their craft is in danger; and, for much the same reason that the thief thinks each man an officer, they fancy there is far more hostility to slavery in the community than there really is. Resting securely in their boats on the banks of the great river, waiting for the stream of popular favor to rise high enough to float them off, and bear them on its bosom into the port of emancipation in time of short victory, and, if possible, bear off the palm, a light blast of the trumpet of freedom, as it rolled through the land with earthquake-shock, has awakened them from their golden dreams. Fancying that the waves of the popular tide are already beating against their backs, they have started up, and, rubbing their eyes to enable them to see through the fog with which they have sought to blind the eyes of the people, they begin severally to shout, '*I am as much of an abolitionist as you are!*'

Anti-slavery in theory is exceedingly beautiful. It is noble—it is god-like; and so it is practically; but here it often comes in collision with the popular will—with pecuniary, party, or sectarian interests. Here it wars against every thing which obstructs the progress of the spirit of freedom. Hence it is, that theoretical anti-slavery far outruns the practical. Hence it is, probably, that the vast majority of those who call themselves abolitionists are only so by profession. Hence it is that so large a portion of the anti-slavery of the nation is created by a breath and is destroyed by the same instrument,—dwells upon the lip, but has no abiding place in the heart. It is but too apt in time of emergency to vanish into thin air. Whenever we have attempted to combine it with an Ithuriel's spear with which to touch the monster slavery and cause him to start up and appear to the world the real devil that he is, that he may be scourged with a whip of scorpions back to his native hell,—when we have attempted to do this, some how or other it has eluded our grasp, and turned out to be—*nothing but an 'abstraction.'*

Slavery has become so thoroughly coiled around the heart of our social system, so completely has it extended and ramified through every vein and every fibre, from centre to farthest extremity, and has become so interwoven with all the selfish interests of society, that you cannot aim a blow at any part of the monster without some very good abolitionist will complain of personality, or the introduction of a foreign topic, or interpose some other objection equally valid; while those who happen not to be personally affected by this particular application of truth, can cry out lustily like the dove in the pigeon nest, when he saw the owner wringing the necks of the pigeons, 'That's right, that's right; but spare my life, I pray you.' They are as bold as lions. They are great sticklers for principle. They would not compromise principle for the world. Sitting at ease, and unscathed as they fancy by the arrows of truth, they tauntingly say to the writhing victim who is compelled to undergo the loss of a right arm or a right eye, 'Let the galled jade wince, our withers are unwrung.' But whenever it becomes the other or that is gored,—whenever their dear sect or their favorite party, in consequence of being a prop for slavery, is in danger of being injured, why then that alters the case. Then the car of emancipation must be turned aside, or its further progress be arrested.

I saw a man the other day who was by profession a flaming abolitionist. His zeal in the cause had, in the language of the Psalmist, almost 'eaten him up.' He was apparently, ready to compass sea and land to make one proselyte. But he must vote for Harrison. He must be elected, or the country was ruined. 'I cannot,' said he, 'forsake my party now; I don't expect you were going to make this a political question: I had supposed it was purely a moral enterprise. You may strike those recreant ministers as hard as you are a mind to. I am resolved never to support a pro-slavery minister again. But I pray you not to bring this subject into politics, at least, at this time.' Another man would say to me, 'Now be careful how you attack the church and the ministry, those heaven-appointed instruments to save our world from sin and misery. This is a political question: carry it to the polls.' And so we alternately get from each the advice which Pope did from his friend, when he proposed to attack the heinous sins of his own time in the persons of some of the great men in church and state. Never do that, but

'Strike that Wild; I'll justify the blow.'

So it is, attack any body but us. Make truth as much of an abstraction as possible. Thus anti-slavery is thrown from church to state and back again; and would find no resting place for the sole of her foot, were it not that there are a few who are resolved to adhere to the principles upon which our cause is based, whatever may be the result. Though church and state should be prostrated like Dagon before the Ark of God, they are determined that the axe of truth shall fall where it is needed. Having warned all the people to 'stand from under,' they must abide the result. We mean with the help of God to destroy slavery. Whatever is in the way of the redemption of the slave must either stand aside or be crushed beneath the wheels of the car of freedom, as it speeds onward with accumulating velocity towards its heavenly goal.

It cannot be successfully denied that the candidates for President and Vice President of the so-called whig and democrat parties are hostile to our principles—are avowedly opposed to the freedom of the slave—are pledged to sustain the policy of the South in relation to the 'domestic institution.' These facts cannot be disputed. All who are not wilfully blinded must see them clearly. Look first at Martin Van Buren. Before he could receive the votes of the South he was called upon to pledge himself to oppose anti-slavery. He did it. He told the slaveholders that if he was elected 'he must come into the presidential chair the *inflexible* and uncompromising opponent of any attempt on the part of Congress to abolish slavery in the District of Columbia against the wishes of the slaveholding States; and also with a determination to *resist* the slightest interference with the subject in the States where it exists.' He gave his casting vote as President of the Senate in favor of the bill intended to prevent the passage through the mail of any papers *touching* the subject of slavery. The bill, had it not been for the votes of *seven* southern senators, would have passed the Senate, and probably become a law—a bill a thousand times worse than the sedition law of John Adams, which has been harped upon so much by those politicians who love the dear people much the same as the wolf did his sheep and lambs.

The first act of Mr. Van Buren on taking the presidential chair, was to declare that no bill conflicting with the views expressed in his letter to the North Carolina politicians, from which I have quoted above, could ever receive his constitutional sanction. The course of his administration has been in accordance with his pledge to the slave power before his election. He has been true to slavery, whatever else may be said of him. The oath of fidelity which he gave when he basely bowed the knee to her dark spirit, has been faithfully kept. His continuance of the Florida war, the course of his party on the subject of anti-slavery petitions, as well as the attempt to deliver up the captives of the Amistad to the tender mercies of Cuba blood-hounds, have all been in obedience to the mandate of slavery. In a letter of his, recently written and published, he says the opinions expressed to the North Carolina people in 1836 he still entertains, and that they have been 'strengthened by time and reflection.' And yet this man has the impudence to take the name of a democrat. A democrat, forsooth! What is democracy? It is the government of the people. It seeks the greatest good of the greatest number. It is freedom—light—progress. It is the very opposite of slavery, and can never unite with it. The man who knowingly and wilfully supports slavery, whatever may be his professions, shows that he has not a drop of democratic blood in his veins. Now is Martin Van Buren worthy of the support of those who claim to be friends of freedom? Can any abolitionist cast a vote for such a shameless tool of the demon of the South? No! no!! *No man* can do it, unless he is most strangely deceived, or most vitally corrupt. The best that any one can say who does this with his eyes open is, 'Not that he loves *freedom less*, but that he loves *slavery more.*'

But this number is already protracted to a greater length than I intended. In my next I shall endeavor to show that Harrison is equally obnoxious to the charge of being in league with slavery, and cannot consistently be voted for by any friend of the slave.

TRUTH-TELLER.

National Convention,

OR THE COLORED MAN ARRAYED AGAINST HIMSELF.

Mr. Editor:—I ask if this statement was ever more apparent or more strongly verified than it was in the Colored American of the 1st inst?

That paper contained the proceedings of certain colored persons in Connecticut, headed 'A Voice from New Haven.' My present purpose in noticing these proceedings is, to show the very unkind spirit which characterised that meeting, and how much it is to be regretted that a meeting of so little credit to any body of people should bear upon its front the names of clergymen, professing to be teachers of the gospel of our Saviour.

In one of the resolutions, the callers of the convention are virtually prohibited from coming into the state of 'Blue Laws.' How is this, brethren? The thing you condemn in others you do. In the 3d resolution, the signers of the call are censured for not begging permission to enter into that state of Black Laws. And the 5th resolve asserts that they are with the white people in opposition to the Convention being held in that place. In the 8th resolution, the signers of the Call are set down as insignificant persons, whose motives are questioned, &c.

It will be remembered, that the reason given in the second resolution for their opposition is, that those who are usually active in these matters had not signed the call. Now this is untrue. And I will prove it by giving the name of J. G. Barbadoes, S. R. Alexander, David Ruggles, S. H. Gloucester, and Thos. Cole. But, perhaps they will say these men are not of the aristocratic party. True, and I thank God they are not.

What is very remarkable is, that a person was on that committee who drew the resolutions, one of which objected to a Convention being held, because as it asserts that the call did not bear the names of those who formerly called these meetings, who, when the subject was first agitated, was very anxious that it should be held, and that by the young men exclusively; and his proposal was objected to upon the ground that no proscription whatever would be countenanced. But I forbear firing any heavy guns on this point at present, unless necessity should require it.

Had it not been for the solicitations of Connecticut people, in a correspondence which they first opened with the Bostonians, we should not have been committed in favor of said call. And now some of the leaders in the affair have turned about and joined the hue and cry of 'away with the Convention.' It has given me great pleasure to see the manly course taken by J. W. C. Pennington in this matter; his views coincide with mine in several particulars relative to the Convention. Had the persons who issued the Call been requested to defer it upon any reasonable ground, I believe not one of them would have been so strenuous as not to have consented; and the labor would have been saved of getting up such a long string of resolutions, as though some terrible crime had been committed. This reminds me of the wife of Colonel ——— whose gun accidentally discharged one morning, and so frightened her that she declared that she was dead. The two cases being so parallel, I could not but observe their resemblance.

As there has not been any reason given for opposing the Convention, I take it for granted they are yet deposited in the lodge, or with the brotherhood.

I hereby request those editors who have given place to the proceedings of that meeting to do me the same favor.

Plymouth Co. A. S. Society.

The Society met, pursuant to adjournment, in the orthodox meeting-house at Kingston, on the 1st of August, at 10 o'clock A. M. Notwithstanding the inclemency of the weather, the house was well filled, and the meeting was full of interest during the day. Prayer was offered by Rev. Mr. White of Kingston. The President and Secretary being absent, Seth Drew, of Kingston, one of the Vice Presidents, took the chair, and N. H. Whiting was appointed Secretary pro tem.

After an address by Thomas Jinnings of Boston, John A. Collins, Seth Sprague, Rev. M. White, Joshua Perry and Ichabod Morton, were chosen a Business Committee. The following resolutions were introduced, and after being fully discussed by Seth Sprague, J. A. Collins, Robert Bartlett, I. Morton, —— Gifford, Thomas Jinnings, Samuel Reed and others, were adopted, viz:

Resolved, That the Glorious Jubilee which took place in the British West India Islands on the 1st day of August, 1833, is worthy to be kept in remembrance by public and religious celebrations by Christians and Philanthropists.

Resolved, That there is a worm at the root of the tree of Liberty—the name of that worm is Slavery:—the tree already begins to wither—the worm must be killed, or the tree will die.

Resolved, That the late Executive Committee of the American A. S. Society, by conveying the Emancipator, the property of the Society, to the New-York City Society, betrayed their trust, and thereby proved themselves unworthy the confidence and support of abolitionists.

Resolved, That James G. Birney, delegate from the American A. S. Society to represent them at the World's Convention, has misrepresented them, particularly in asserting that the most of those who were for the rights of women were also in favor of what was called the 'no human government system.'

Resolved, That no man can vote for Wm. Henry Harrison, or Martin Van Buren, for President of the United States, with their present views of slavery, without sacrificing not only the rights of the slave, but also those great principles of freedom which lie at the foundation of all human rights.

Resolved, That we highly approve the course taken by Messrs. Garrison, Rogers, Remond and Adams, in refusing to connect themselves with the London A. S. Convention, after learning its course in excluding a portion of the delegates sent from this country, from a seat in that body, against whom nothing could be alleged, except that they were women; and our confidence is much increased in those brethren for their noble and manly stand against the despotic act of that Convention.

Resolved, That this Society would again earnestly recommend to its auxiliaries the establishment of the Weekly Contribution Plan, believing it to be admirably adapted to increase individual action, by throwing the peculiar responsibility of sustaining the cause upon the abolitionists, to increase the amount of contributions to the bondman's treasury—to add new interest to the cause, by bringing the subject weekly before the minds of the slave's friends—to supercede the necessity of sustaining special financial agents;—and last, but not least, to relieve the lecturers from those embarrassments which accompany repeated applications for funds.

Resolved, That we hail the appearance of the 'Monthly Offering,' a cheap A. S. periodical, just started in Boston, by J. A. Collins, as an excellent instrument for disseminating anti-slavery principles through the community, and working out the ultimate emancipation of the slave; and we cordially commend it to the patronage and support of every friend of freedom.

The following resolution was offered by Thomas Jinnings.

Resolved, That the conflicting interests which have unavoidably insinuated themselves into the abolition cause, viz: political action, new organization, women's rights, &c. demand that the Plymouth County Society renew and increase its exertions for the extermination of slavery—the object for which it was formed, and the improvement of the colored population of the country

Voted, That the thanks of the Society be presented to the abolitionists of Kingston for their kindness and hospitality manifested to us during the day, and to the orthodox Society for the use of this meeting-house.

A collection was taken up to defray the expenses of the meeting.

Voted, to adjourn *sine die.*

SETH DREW, *Chairman.*

N. H. Whiting, *Sec. pro tem.*

Marshfield, August, 10 1840.

THE LIBERATOR.

BOSTON:

FRIDAY MORNING, AUGUST 21, 1840.

To my Anti-Slavery Friends and Coadjutors.

I stand once more upon my native soil, ready to mingle with you in the great and glorious conflict which is going on in this country between the friends and the enemies of God—the lovers and the haters of man. Devoutly recognizing the kindness of that Providence, which has permitted me to visit and commune with the free and brave spirits of England, Scotland and Ireland—which has followed me wherever I have travelled, and made my path pleasant and agreeable in the highest degree,—and which has returned me in safety and health to the bosom of my family,—I seize the earliest opportunity to say to you, that, instead of faltering in your course, you have every possible inducement to rejoice in spirit, and to redouble your exertions to bring to a speedy termination that terrible system of slavery, which is the shame and curse of our country. That system cannot endure much longer: there are causes in operation, which, in the course of a very few years, will assuredly emancipate every American slave. Once more, then, to the onset!

Only three months have transpired since I left the United States; yet, during that brief period, I have travelled nearly eight thousand miles,—have visited the principal cities and towns in Great Britain,—have attended and participated in various public meetings,—have had many important interviews with some of the noblest spirits of the age,—and have labored incessantly, and I trust not in vain, to promote the great work of Reform, in all its various branches. My reception has been cordial and flattering in the extreme, in connection with those who were associated with me in the mission to England. Especially are we all under the deepest obligations to our anti-slavery friends in Scotland and Ireland. They spared no pains to make our visit satisfactory and delightful, and to show us how deeply they sympathized with us in all our trials and toils on this side of the Atlantic. To some of them, I shall have occasion to allude in a more particular manner hereafter.

Of the London Convention, I shall speak without reserve in future numbers of the Liberator. It was any thing but a free anti-slavery meeting. It was a mere automaton in the hands of a self-constituted body in London, who, having invited the abolitionists of America to meet the abolitionists of all the world in convention, most unjustly decreed that a portion of their delegates should not be recognized on that occasion. In excluding any one of the delegates of the American Anti-Slavery Society from a seat in the convention, the credentials of all of them were virtually dishonored; for they all stood on the same ground, and all acted by the same authority. The American abolitionists, therefore, have a right to complain, that they have been deceived, and treated with indignity. They will be careful not to be deceived a second time. There will never be another such convention held in London, or any where else. If there be any one act of my life, of which I am particularly proud, it is in refusing to join such a body, on terms which were manifestly reproachful to my constituents, and unjust to the cause of liberty. If I have been at any time serviceable to the cause of our common humanity, I have never done better than in bearing my testimony against the exclusive organization of the *pseudo* 'World's Convention.' My worthy associates, Messrs. Rogers, Adams, and Remond, nobly refused to allow their names to be placed upon the roll of the convention, although strongly importuned to join it.

Since I left this country, it has been my privilege to travel in company with my excellent coadjutor Nathaniel P. Rogers, from whose luminous pen much may be expected in regard to our anti-slavery mission. He has won for himself the esteem and admiration of the best friends of our cause on the other side of the Atlantic, and done much to promote the great object so dear to the hearts of all faithful abolitionists in the United States.

As soon as I shall have recovered from the fatigues of the voyage, I shall resume the editorial duties of the Liberator, and endeavor to meet them with more zeal and devotion.

WM. LLOYD GARRISON.

Boston, August 19th, 1840.

Christian Union Convention.

The crowded state of our columns the present week will prevent an extended notice of the proceedings of this important Convention, which closed on Friday last, at noon, after a delightful session of two and a half days. Dr. Farnsworth, of Groton, discharged the duties of the chair from the commencement to the close, in a very dignified, impartial and satisfactory manner. The number of persons who enrolled their names as members was about 275, from Massachusetts, Vermont, New-Hampshire, Connecticut and New-York; and a band of choicer spirits, we venture to say, has not been brought together within the last century. In addition to the members of the Convention, hundreds attended from day to day as interested spectators of its proceedings. Among those who took a prominent part in the proceedings, we may mention Silas Hawley, Luther Myrick, (editor of the Union Herald,) Messrs. Davis and Truair of Western New-York, C. M. Burleigh and Elder Coe of Connecticut, D. H. Ranney and B. W. Dyar of Vermont, J. A. Collins, J. P. Bishop, P. R. Russell, J. V. Himes, George Ripley of Boston, —— Parker of Roxbury, and A. B. Olcott of Concord. There were many others, whose names we do not at this moment recollect, who participated in the debates. Several women spoke with great propriety and much to the purpose.

The Convention, although characterised by a lovely and fraternal spirit, was not entirely unanimous in its decisions upon the main topics which came up for discussion. The most important point on which a difference of opinion existed was this: Is the outward organization of the Church a human or a divine institution? On the one hand, it was contended that, as the Apostles evidently organized churches, and founded them on divine principles, they were divine organizations; and on the other it was declared, that neither Christ or the Apostles had any where commanded Christians to enter into any outward organization, and that, in the nature of things, all associations formed by men, whether called churches or by any other name, or whatever principles they may adopt, are *human* organizations. The debates on this and other topics were deeply interesting, and we rejoice to say that the substance of them will soon be published in the Church Reformer, a paper devoted to the discussion of the subject of Christian Union, and edited by Silas Hawley. To this paper we refer our readers for further information respecting the proceedings of the Convention.

Great Movement in Montreal.—2600 Catholics in Montreal, under the ministry of Rev. Mr. Phelan, have signed the total abstinence pledge. Of these, only 26 have, in any way, been known to violate it, and all these have expressed penitence. Great blessedness has been poured into many families, whose husbands and fathers have been reformed.

DELINQUENT SUBSCRIBERS.

Notwithstanding the promptness with which most of our subscribers discharge their obligations, there is still a considerable number who are in arrears, and to such we have a few words to say.

1. We *need* the money you owe us. As you profess to believe that 'the laborer is worthy of his hire,' it is only necessary to remind you that your delinquency, if persisted in, may occasion very serious embarrassment to those who have no means of a livelihood, except the avails of their hard toil. Editors and printers are no more able to live on air than other people.

2. You are under obligation to pay for the papers we have sent you. We fear that *some* of you do not feel this obligation as you ought. The debt of one individual is indeed small, but when several hundred withhold payment, the aggregate deficiency is the occasion of serious embarrassment.

3. According to notice previously given, we shall now discontinue the Liberator to all subscribers who are in arrears for 15 months or more.

4. Those who receive this notice, and a bill accompanying it, are earnestly requested to remit the amount due forthwith. We also invite them to renew their subscriptions.

5. There may be instances in which our accounts are in error, so that names will be cut off which ought to be retained. Let no one take offence on this account, but inform us immediately of any mistakes which may occur. We shall, of course, promptly correct them.

Noble Conduct.

A correspondent of the Standard, writing from Poughkeepsie, relates the following story:

A most interesting circumstance has just been related to me. Several months ago, about 30 girls, averaging near 12 years of age, were at play in the lot adjoining their school house. A black boy ran in among them from the street, told them he was a runaway slave and begged to be concealed from his pursuers. They immediately placed him behind some boards, and resumed their sports. But a few moments elapsed before a man ran up and asked them if they had seen a black boy in the neighborhood. One of them answered, without hesitation, 'Yes, we saw one running in that street,' at the same time pointing in the direction which he had come before entering the yard. The man followed in pursuit, and the girls continued their play as though nothing had happened. They soon assembled in council, however to devise means for the boy's safety, and agreed that at dinner time each one of their number should ask her parents for two cents, and bring also a supply of food in the afternoon. They enjoined secrecy on each other as to the object to which the money was to be applied, and agreed that rather than run any risk by exposing it, they would do without it and bring only the provisions. But they all succeeded in their application, and furnishing the frightened fugitive with the amount, and with as much food as he could carry, bade him continue his flight as soon as good opportunity offered. They heard no more of him, and there ground to hope that he succeeded in effecting his escape. Several months elapsed before any of the girls divulged the circumstances of the case, so fearful were they that exposure might throw obstacles in his way. Was not that a daring band of noble philanthropists? What a sweet offering to liberty. What a bright flash of Anti-Slavery genius! There was the pure unadulterated spirit of humanity.

Letter from Thomas Cole.

Newport, R. I., Aug. 7, 1840.

Bro. Johnson:

Presuming that some of my friends would like to hear from me occasionally during my absence from the city, I take the liberty to request the insertion of a few words in the Liberator.

Saturday afternoon, Aug. 1, I took the cars at Boston for Providence, and arrived at the latter place in less than two and a half hours. The accommodations upon this route for persons of color are tolerably good—much better than they formerly were. The proprietors have appropriated seats for colored people in the first class of cars. The accommodations, in themselves, are good enough—for the seats are as well cushioned as any in the whole train; but my objection lies against the exclusive principle which prevails—the principle which colonizes us without our consent, as if we were not fit to ride in company with others on terms of equality. This is not as it should be. The day is coming, I trust, when these paltry distinctions will be done away. The wrongs which we as a people suffer, are enough to make even the angels bow their heads and weep. We are hunted and despised, and like the Son of Man, have not where to lay our heads. Our condition reminds me of the exiled Israelites, who sat and wept on the banks of their lovely streams. The iron heel of oppression is crushing the hearts of many colored Americans to the earth. Our spirits, however, can never be subdued, if we are only united and true to our interests. Our souls, like the mountain's crest, will yet tower high above surrounding difficulties.

The first of August, the anniversary of British emancipation, was observed in Providence in a very appropriate manner. An address was delivered at Masonic Hall by James Richardson, Jr., a young man of fine talents. I had the pleasure of hearing part of his discourse. He depicted the horrors of American slavery in glowing colors. I hope his address will be published, for it would prove one of the choicest specimens of anti-slavery literature. An address was also delivered by a young man of color in one of the churches of the colored people. Of this address, also, I heard only a part; but what I did hear was deeply interesting.

August 2d, I left Providence for Newport at 8 o'clock, A. M. This is one of the most beautiful places in the whole Union. It has a noble harbor, studded with beautiful islands and lined with shipping. A whale ship arrived on Wednesday last, which brought 2,500 bbls. of oil—a cargo valued at $80,000. What is called the old town of Newport is situated on a gentle acclivity sloping down to the water in the form of a semi-circle. The population is 8000. The colored inhabitants number about 350 or 400. They have a very neat little church, where the great body of them worship. A few, however, have seceded and set up worship by themselves. The people of both sexes to whom I have been introduced are very intelligent and affable, and display a becoming taste in their dress.

On Sunday I had the pleasure of listening to two sermons from Rev. Peter Williams of New York. He preached in the church where the colored people mostly worship. He, as well as myself, is staying at the house of friend Remond, the father of C. L. Remond, now in England. Friend Remond has a very pleasant location, and an interesting family.

Your readers are doubtless aware that Newport was settled in 1639 by William Coddington, a Quaker, and seventeen others. Mr. Coddington was afterwards governor. It has been the scene of many a bloody war. The British held possession of the island during three years of the Revolution. The remains of *old* forts and entrenchments are yet to be seen. Fort Adams has been seventeen years in building, and will not be completed in less than five more. It is a stupendous work. There are several places here of fashionable resort—among them a 'Purgatory,' a 'Paradise,' and the 'Spouting Rock.' Many strangers resort here to spend the summer in a quiet and healthy retreat.

Excuse me for spinning out such a 'long yarn,' and allow me to subscribe myself.

Yours, in behalf of the oppressed,

THOMAS COLE.

Liberia Potatoes. Captain Waters, of the ship Saluda, has left at this office a respectable looking sweet potato, which he brought from Liberia. He informs us that three crops can be raised there in a single year.—*Jour. Com.*

We have been honored with a potato from the same garden, if not from the same vine.—*Com. Adv.*

A wonderful country, that Liberia, that has never yet been able to raise provisions for its own inhabitants, although 'three crops CAN be raised in a year.—yet two newspapers are thrown into extacies at each receiving from the colony the rich present of 'a repectable looking sweet potato.' O, luxury!—*Eman*

Resolutions

Passed Aug. 9, 1840, at a meeting of Perfectionists in Putney, Vermont.

1. Resolved, That we regard the Declaration of Independence as inviolable.

2. That in our view the Constitution of the United States violates the Declaration of Independence.

3. That we therefore cannot, as honest men, hold ourselves members of the political body which is bound together by the Constitution, nor can we co-operate with or countenance either of the two chief political parties now existing—or any other party that may hereafter arise—unless its first object shall be either to amend or to abolish the Constitution

From the Herald of Freedom.

Letter from N. P. Rogers.

Edinburgh, July 22d, 1840.

Dear Brother Pillsbury,—I snatch a pen and a moment to send a *flying* line to you and the beloved abolitionists of New-Hampshire, from this glorious Capital of Northern Britain. I write amid stirring objects—at the foot of 'Arthur's Seat' and the famous 'Salisbury Crags,'—in this Queen of Cities, in the land of Bruce, and of Wallace, and of Burns—and it is no falling off of circumstance to say further, that I am writing with George Thompson's pen, in his anti-slavery study,—the scene of his mighty preparations, which have shaken this island with an eloquence unsurpassed by any in the days of its Sheridans—its Chathams—its Broughams, or O'Connells. I wish our pro-slavery mobocrats could see the '*Fugitive from Justice*' here at home, and above all, witness the tempest of applauding that greets him as he enters the great meetings in England and Scotland.

But I must be brief. I congratulate you and Liberty, on your glorious victory of the *3d of June.* I was in the battle with you in spirit—though in body becalmed on the glassy ocean. It was a victory more glorious than the 'Seventeeth of June,' of our bloody old Revolution,—or than Bannock Burn even, when Bruce sent king Edward home again to England, when he came down to these glens and mountains to 'new organize' Scottish Independence. I knew it must so turn out—if the abolitionism of the Granite Commonwealth rallied to the rescue. You have conquered, and the cause is safe. I have no fears for the cause since New-Hampshire has gone right. *As goes New-Hampshire, so goes the land!* Our little mountain State is the Scotland of the Union—and among her hill-tops gush in thousand springs the fountains of our national spirit and opinions. Thank Heaven, they gush *free.* You have unmasked 'new organization' and it has seceded. It is well it has, since it must be so. Let it set up a press now, and then we will have the pro-slavery of the North *openly* against us in the field. I hope our brother Curtis will hoist his sheet to the wind. See how it will stand a gale from the White Hills. Free discussion is all that Truth wants. A free and fair field—and let the Right prevail.

New organization is not confined to the other side of the water. It is rife and in full experiment here. It has a snug abode in London. We found it under way in the substitute meeting for our glorious anticipated 'World's Convention.' That Convention we did not find,—but instead thereof *a respectable little Conference of invited guests of a London Commitee.* I was sent to no such, and did not present my credentials or go within its enclosures. I told the managers of it that American abolitionists did not send delegates across the ocean to wait on London Committees, or any other assemblages short of the whole human brotherhood in convention, gathered, without distinction of sect or *sex*, or color, or clime. They said, as I understood, that they had not any idea of a World's Convention,—that it was but 'a poetical flourish of friend Whittier.' They said in relation to one feature of the meeting, that woman was not admissible because of the delicacy of her sex. Yet we saw women all the way through England, toiling in the hay-field and the hoe-field, and even hammering stone for Macadamizing the road along the great highways. She was not 'out of her delicate sphere' in any of these 'domestic avocations,'—no—nor in spreading manure to fertilize the soil of merry England.

More of this should I reach home. The Conference, though by no means what it ought to have been, or at all like a 'World's Convention,' was still an important meeting, and passed some valuable resolutions—and good will follow it. 'The World's Convention,' however, must be holden in a freer land than old England—it must be holden in *New-England.*

I see my name at the head of the 'Anti-Slavery Standard.' I would just say that I am not responsible for that, beyond what was said in your presence. All will be right, I think, when we reach our beloved native shores. I only wish to say, meanwhile, to you and the beloved abolitionists of New Hampshire, that my heart is with them, and there I desire my lot to be. New Hampshire—my dear native, mountain land—

'Where'er I roam, whatever realms I see,
My heart untravelled fondly turns to thee.'

I have only time to add, that our faithful brother Garrison is received with enthusiam wherever we go—and that George Thompson is as true to *old organization* as he was when he sounded his bugle amid the blasts of New-England and New-York mobocracy, in the memorable year of '35.

Your brother, N. P. ROGERS.

Attack upon Mr. Robert Owen, and other Socialists. On Monday last an attack was made upon Mr. Robert Owen, the founder of Socialism, and other Socialists, at Bursleм, in Staffordshire. The brief particulars of the attack, as we have been informed, were these: Mr. Owen had engaged the theatre at Newcastle under-Lyne, and the Town Hall, Stoke, for the purpose of delivering lectures in, which he announced by placard, but subsequently he was refused the use of either building, in consequence of which refusal the lectures were announced to be delivered in the Social Institution, Dale Hall, Burslem; and accordingly Mr. A. Campbell, Social Missionary, delivered a lecture on Sunday, without meeting with any interruption; the following day, however, the subjoined handbill was extensively circulated about the neighborhood:

'Owen again! at Dale Hall. Mr. Robert Owen after being driven out of Newcastle, and Stoke, is coming here to-night, at six o'clock, to propagate his abominable and blasphemous principles. Will you have him after Friday night's exposure? If not, assemble before the meeting in a peaceful and orderly manner, and respectfully, but firmly and decidedly, declare this poison shall be no more retailed among us.' (No printer's name to the bill.)

Previously to the time named for Mr. Owen's lecture, thousands of persons were collected round a stage erected by the opponents of Socialism, opposite the gate leading to the Institution, from which stage, speeches condemnatory of Socialism were delivered. Ale and spirits, our informant says, were supplied in abundance from casks in attendance, and the greater portion of the mob were infuriated with liquor. A few minutes before seven, Mr. Owen, accompanied by Mr. Williams, Jr. of Stoke, arrived in a gig; but before they could alight, a rush was made, and it was with difficulty Mr. Owen and his friend escaped. One man had his jaw bone broken in the affray. Mr. Owen was taken to the house of Mr. Enoch Wood, where he remained for several hours; and, on leaving it, he was again assailed, and was obliged to take shelter till the fury of the people subsided. Subsequently an attack was made upon Mr Campbell, who was severely beaten by the mob, pelted with stones, mud, &c. and an attempt was made to throw him into a canal; and he was obliged to fly for protection to an Inn near to. When it was understood Mr. Owen would not be allowed to lecture, the money was returned to those persons who had paid for admittance to the institution; in leaving the institution, many of the audience were severely maltreated by the mob, and some of them very much injured. A few of the members and their wives remained in the institution after the dismissal of the audience. A furious attack was made upon the building, and the assailants succeeded in battering a breach in one of the walls. At length a cessation of hostilities was agreed upon, and the parties from within the building came out, on being promised that they would not be molested; but they had not proceeded far when they were assailed with bricks, mud, &c. One woman, our informant says, received a severe blow behind the ear, and Mr. Chadwick, the secretary, had his head cut through his hat with a sharp stone; and they were again obliged to take shelter in a private house till the mob dispersed.

MARRIED—In this city, on Sunday evening last, by the Rev. Mr. Clayton, Mr. Tunis G. Campbell, of New York, to Miss Harriet Nelson, of Boston.

DIED—In New York city on Tuesday, Aug. 11th, Mr. Adam Kirby Young, of Charleston, S. C. aged 36 years; leaving an affectionate mother and a large circle of friends to lament his loss.

Farewell, dear friend! a long farewell,
For we shall meet no more,
Till we are raised with thee to dwell
On Zion's happier shore. *Com.*

NOTICES.

RECEPTION OF WM. LLOYD GARRISON AND N. P. ROGERS, BY THE COLORED CITIZENS OF BOSTON.

There will be a public meeting in the Marlboro' chapel, THIS EVENING, August 20th, at half-past 7 o'clock, to welcome Wm Lloyd Garrison and Nathaniel P. Rogers, on their return from Europe.

All the Abolitionists of Boston, and vicinity irrespective of complexion, are respectfully requested to unite in this public reception of our esteemed friends and coadjutors in the cause of universal emancipation.

☞ The citizens generally are respectfully invited to be present.

James G. Barbadoes, John T. Hilton, Thomas Cole, } *Committee of Arrangements.*

Boston, Aug. 20th, 1840.

State Anti-Slavery Convention;

To be held at Worcester, on Wednesday & Thursday, Oct. 7th & 8th, 1840.

☞ *To the Men and Women of Massachusetts, friendly to Immediate and Universal Emancipation.*

Dear Friends:

The pleasing duty of inviting you, one and all, to meet in Convention, at Worcester, on WEDNESDAY and THURSDAY, Oct. 7th

POETRY.

For the Liberator.

LINES,

Addressed to the Hon. William Jay, on reading an extract from his epistle concerning the right of women to serve on an anti-slavery committee with men

I pray thee hearken to my words,
O, thou most noble Jay!
Deem me not mad—'tis soberness
Demands the lay.

Thee I *exhort*; but my *appeal*
Is to the Judge on high;
To Him, the Searcher of the heart,
The ruler of the sky.

I speak in woman's majesty
To thee, O woman's child!
Woman by thee has been contemned,
Her name by thee reviled.

Where is thy mother? Dost thou scorn
That ever honored name?
Would'st break the law 'with promise' made?
Be veiled, O man, for shame!

Hast thou a wife? Is she thy crown?
Or does she make ashamed,
And thence thy words of bitterness,
With which her sex is named?

But, if thy glory and thy crown,
I do beseech thee, man,
Search thine own spirit earnestly—
Thine every action scan.

For that which woman may not *claim*,
To *her's* can ne'er belong;
And Jesus, the great Crucified,
To her is but a song.

Say, dost thou doubt the mighty power
That takes from death the sting—
That round the pathway of the pure
Doth Eden's odors fling?

Believest thou, O child of dust,
In the undying soul,
Surviving melting elements,
When Time's last thunders roll?

Who shall abide that coming day?
O say, who then shall stand,
When God shall come, a witness swift,
The fan within his hand?

False swearers and adulterers
Before his face shall flee;
Yea, all that have done wickedly,—
The proud, as stubble be.

But, when he makes his jewels up,
Not woman, nor yet man,
But all the pure in heart and life,
His holy eye will scan.

Brother, God's grace and light be thine!
Well may it be with thee;
When the archangel shall come down—
His right foot on the sea—

His left upon the shaken earth—
And when, like books unsealed,
The hearts of all men shall be known,—
All hidden things revealed.

Lynn, 7th mo. 29. ADELA.

SUMMER WOODS.

BY MARY HOWITT.

Come ye into the summer woods;
There entereth no annoy;
All greenly wave the chestnut leaves,
And the earth is full of joy.

I cannot tell you half the sights
Of beauty you may see,
The bursts of golden sunshine,
And many a shady tree.

There, lightly swung, in bowery glades,
The honeysuckles twine;
There blooms the rose-red campion,
And the dark-blue columbine.

There grows the four-leaved plant 'true-love,'
In some dusk woodland spot;
There grows the enchanter's night-shade,
And the wood forget-me-not.

And many a merry bird is there,
Unscared by lawless men;
The blue-winged jay, the wood-pecker,
And the golden-crested wren.

Come down, and ye shall see them all,
The timid and the bold;
For their sweet life of pleasantness,
It is not to be told.

And far within that summer-wood,
Among the leaves so green,
There flows a little gurgling brook,
The brightest e'er was seen.

There come the little gentle birds,
Without a fear of ill;
Down to the murmuring water's edge
And freely drink their fill!

And dash about and splash about,
The merry little things;
And look askance with bright black eyes,
And flirt their dripping wings.

I've seen the freakish squirrels drop
Down from their leafy tree,
The little squirrels with the old,—
Great joy it was to me!

And down unto the running brook,
I've seen them nimbly go;
And the bright water seemed to speak
A welcome kind and low

The nodding plants they bow their heads,
As if, in heartsome cheer,
They spake unto those little things,
'Tis merry living here!'

Oh, how my heart ran o'er with joy!
I saw that all was good,
And how we might glean up delight
All round us, if we would!

And many a wood-mouse dwelleth there,
Beneath the old wood-shade,
And all day long has work to do,
Nor is of aught afraid.

The green shoots grow above their heads,
And roots so fresh and fine
Beneath their feet, nor is there strife
'Mong them for *mine and thine*.

There is enough for every one,
And they lovingly agree;
We might learn a lesson, all of us,
Beneath the green-wood tree!

FRIENDSHIP.

There is a plant that never dies;
'Tis not of earth, but heaven;
'Tis tinged with pure celestial dyes,
Its odors wafted to the skies,
By breeze or tempest driven;
'Tis not a tender, fragile thing—
It strengthens with the storm,
And 'midst the dreary waste it stands
A soul-inspiring form—
Thine, Friendship, thine!

There is a flame that's ever bright,
Enkindled on a holy shrine;
It burns a sacred, steady light;
Amid the gloom of Time's dark night,
It seems a light divine;
'Tis not a transient, sickly flame,
A meteor of the air,—
It glows through time, and past the grave,
It lives forever there—
Thine, Friendship, thine!

NON-RESISTANCE.

From the Dublin Herald.

North American Indians.

At a recent meeting of the Aborigines' Protection Society, held in London, the following highly interesting address was delivered by Mr. Catlin, an American. It exhibits a fearful picture of the destruction caused among the North American Indians by *whiskey*; introduced amongst them by avaricious white men, who desecrate by their vile conduct the sacred name of Christians:—

Mr. Catlin said, that he had been invited to the meeting, but was not at all aware that he was to be called on to speak; but as an American citizen, and an enthusiast for man in a state of nature, and having travelled for years to study the Indian character, he should be happy to make such remarks as occurred to him. Eight or ten years ago, contrary to the advice of his kindred, and though a married man, this enthusiasm led him to start on a journey among those wild tribes, although the valley where he was born (the Wyoming) was famed for Indian massacres, and some of his own relations were destroyed in the great massacre there; when he got old enough to read history, he saw that all this Indian cruelty had been roused by the barbarous conduct of civilized men, and that even that beautiful valley, which he and his people loved and now cherished, as containing the graves of their forefathers, was wrested from the Indians. No doubt colonization was right in the estimate of the Almighty, and necessary in the advance of civilization, and cultivated man must occupy the world and would not find the world too large for him, but the fault had been that it had been done without reference to the rights of those whom the Almighty placed there; his travels had made him deeply sensible of the abuses of the white man and the exaggeration of Indian barbarities. He started, resolved (if possible) to reach every tribe of Indians in North America. His relatives hung round him, pronounced him a madman, and said he should lose his scalp; and so he was told, when he reached the frontier, by the traders who were making fortunes out of the Indians; but he was resolved to go, and (since it was an admitted point that they must all sink into the ground at the approach of civilization) preserve what was nearest to life—the portraits of them; and he had succeeded in making 500 paintings among 48 different tribes, 300 of which were portraits, besides making pen sketches of the religious rites and ceremonies and their dresses, and weapons and wigwams. Now his travils had been confined to North America; and there, he must say, the Indians, though not noblemen, were a noble race. Of course there were exceptions to the general character in all nations; but, taking them in the aggregate, as a people, they were most honorable, honest, kind, and hospitable. The wildest tribes, *where whiskey had not gone*, had treated him with the greatest hospitality; and he got back without a scar or blow. They accommodated and assisted him, aided him in crossing their rivers, sent escorts with him through the country, fed and clothed him month after month without charging him a farthing, and never to his knowledge had he lost anything by stealth to the value of 1s. among the wild Indians; but when he got near the frontier, *where whiskey and every vice* had been carried among them, he certainly had lost articles by stealth, though (even there) not a tenth of what he lost when he got into the limits of a Christian country, where his losses had been so great that above a fourth of his collection was gone, whole boxes being ransacked in the steamers and filled with brickbats and rubbish. He was among those Indians eight years, and generally quite unprotected from them; yet not a blow did he receive. As to their hospitality, their worst enemy never questioned it; even along that frontier, which the white men had so degraded by vice, they were a hospitable people. A white man could not go into a wigwam, but the best the house afforded would be set before him to eat, and he would never be asked for a farthing. And he was ready to devote his life to bettering their condition, and (to use the beautiful phrase of this society) 'protecting' them. But how was this to be done? The attempt would no doubt seem a feeble effort at first; but like the rolling snow-ball, it would constantly grow and increase. Some people thought, that the Almighty made the Indian to give way to the white man, and that he had no title to his land; and some of their greatest lawgivers had decided, that as the Indians did not cultivate their land they had no right to it, and that cultivated man coming on (whose necessities were so great) was entitled to all the land he could get from them without actual force. In this manner we were moving these people very rapidly away, *destroying them by spirituous liquors* and vices, which sank them into their graves even before we wanted more land; there was left nothing but a mere remnant of them, and they were impoverished and mourning and crying over the graves of their forefathers, who had died in their drunken fits, and altogether they were so dispirited that they would sell a whole country for a few pence per acre, as fast as the United States wanted it. So we were moving them on and on, promising them every time that this should be the last, and that where they now moved them they might stay for ever and ever; many tribes in North America had been three or four times moved in that way from land they were told they should have for ever and ever; and they were so enfeebled and few, that there was no difficulty in moving them. Now the question was, whether any policy could be hit upon to save these poor people, and protect them in the possession of their soil, and teach them to lay by their Indian habits, take up agriculture, and become an improved people. Some said that the Indian was incapable of ever being civilized, that he was made only to roam wild over the country, and spend his time in hunting. No doubt that passion was very deeply rooted in them; but we did not know what might be done by proper teachers. At present, for 20 or 30 years before moral society came in contact with them, they were in communication with traders, a desparate and hardy class of men who went among them, getting everything from them in *exchange for whiskey*, long before any other white man would go; these were the Indian's first teachers; and they carried among them every vice. The Indian was thus thrown on his back, and all his native dignity was gone; for we are to not suppose, that in his native state he was a degraded, naked, drunken savage: the North American Indian, in this wild state, was well clad, elegantly clad; he knew nothing of poverty, for the country was not poor, and they were all joint tenants of it, believing that the Great Spirit gave it to them all, and it was an easy matter to get food enough out of it, and therefore they were free from care and were a happier people than ourselves. They felt no pressure, till the white man came among them, and *got all they had for whiskey*. In this way they were being destroyed and erased from the world. Now surely the destruction of any part of the human species was not the necessary result of the introduction of civilization; surely God did not make us for that purpose—to destroy them wherever we came in contact with them. It was only because civilization had not been presented rightly to them by the Christian world; the wrong part of civilized society, was allowed to go first among them. They saw these white men, to whom they looked as wiser than themselves and examples to themselves, manufacturing whiskey, urging them to buy it, and themselves drinking it and getting drunk; they had nothing to *lead them to look on drunkenness as a vice; and therefore they drank to excess, thanked the Great Spirit for the whiskey* (as they did for every thing good,) and fell victims to it. *The Indian population suffered much more rapidly from drunkenness, than ourselves; it destroyed them in half the time.* An Indian, once drunk, lost all his pride and ambition, which had kept him clean and well-clad and made him an honorable man; he sank before the superior knowledge and experience of white men, and succombed to them, and resorted to the bottle as many do here when their minds are broken down in order to soothe his feelings; and if that did not kill him, in a few years the small-pox would come, which destroyed thousands of them in a few months. In regard to any suggestions for improving their condition and protecting them, he would declare, that after studying that subject for eight years, he could scarcely say anything. He scarcely believed, that it was in the power of this Government, or the United States, to save them. Civilization was rolling along, and that beautiful country must be occupied by cultivated man. Already it was being stocked with traders; and *before any thing could be done, whiskey would have been carried to every tribe.* The great trading monopolies had the country in their possession. Not that he condemned them so much; he had great regard for many persons connected with them, and they were hazarding a great deal of property, and even life itself; but if they made their fortunes ever so honestly out of the Indian, the latter must suffer, because he was buying luxuries that he did not want, and paying so dear for them. If he (Mr. Catlin) suggested anything, it would be, that the Indian in his native state, should first come in contact, not with trading people, but with virtuous moral society. Both sides would then find good examples to follow; for the Indians were honorable, honest, and religious; they spent more time in worshipping 'the Great Spirit,' than he ever knew any civilized people spend in their religious observances. In North America, they had many hearts that were bleeding for the Indians, and great efforts had been made; but their missionaries generally admitted, that though the missionary establishments had done some good, generally speaking they failed; many had been given up on the death of the missionary, or of his wife, or child. But all those establishments had been formed on that contaminated frontier, probably from fear of venturing out of the reach of the protection Government; and hence they were defeated. What good could a missionary do, while white men were plying those Indians with whiskey? Christianity was at first badly explained to them by the interpreters, and at the best was a mystery to them, while their own religion was simple, and was one and the same all over North America—viz., a belief in the Good Spirit and the Evil Spirit, and in a future state of rewards and punishments proportioned to their virtues or vices in this world; and when the missionary told them his religion, the traders, wishing the missionary away, would tell them 'the black coats only came to get their land from them,' it was no wonder that the Indian then shut his mind against the missionary and suspected some trick, for the white men so often deceived them that 'white man' and 'liar' were synonymous. The progress of Christianity among them in this way must be but very gradual. The great thing would be, for government to interfere with respect to the frontier, and protect the Indians in such a way as men should point out, who knew what was needed; and then for good missionaries to go into the interior, beyond the reach of whiskey, and show the Indian how to plough and raise corn, and sheep, and hogs, &c; he would be as ready to follow the example as any others, and would then gradually turn his hand from the chace, cultivate agriculture, and receive Christianity. Short of that, nothing would avail. For himself, he believed them to be doomed to give way before the white man. But it was not a divine doom; he did not believe that heaven ever doomed them.

MISCELLANY.

From the Voice of Freedom.

Prejudice--An Incident.

A few days ago, I stepped on board a steamboat at New-York city, bound for Philadelphia. I had been on board but a few minutes, when I discovered at the extreme end of the boat, a group of colored persons, male and female, in number ten or twelve. They were well dressed, and appeared intelligent and polite. I introduced myself to one of the gentlemen and by him was afterwards introduced to the rest of the company. This gentleman I soon discovered to be a kind hearted, affable man, possessed of understanding, and an excellent Christian spirit. On further conversation, I learned that he was a Presbyterian clergyman, and was pastor of a church in the city of Philadelphia. I have since had the pleasure of lecturing to his people on the subject of Temperance. He had a respectable congregation, some of whom are wealthy. With one or two exceptions this company of colored persons on board the boat were professors of religion—members of Christian churches. Four of the number were ministers of the gospel, and one, a young man of eighteen or twenty years of age, was a promising student of divinity. We glided pleasantly along the bosom of the majestic river, viewing, and remarking upon the beautiful scenery which presented itself on either side of the stream, until we arrived at the termination of the steamboat route, and where we took the cars across the State of of New Jersey.

On board the boat, we paid our passage through and received tickets accordingly. I observed, however, that the tickets given to this company of colored persons were different from the tickets given to the *pale faces*. On inquiring into the matter, for I thought all was not as it should be, I found that the tickets given to this proscribed company of Christians, entitled them to a seat, not in a comfortable, easy and splendidly finished car, such as was fitted up for the *white gentry*; no, not even in a *decent* car; but they were driven into a rough, close, dismal, dirty car, called the *dog* car, a vehicle which resembles more a cage for wild beasts, than any thing else to which I can liken it. It was about seven feet wide, ten feet in length, and so low that no person of ordinary height could stand erect. There was not, if my recollection serves me, a single slide or window it; and I should judge it had never been painted or cleaned. It was literally a *dark, filthy cage*. My feelings of sympathy for those cleanly, well informed and pious, but persecuted and despised followers of the Lord Jesus, and my indignation (and I trust it was a holy indignation) against the prejudice and customs of society, and against those who had made such arrangements to impose upon and outrage the feelings of this portion of the travelling community, were wholly indiscribable. It was a most shameful outrage upon human rights, and cruel in the extreme, and should cover with infamy those who were concerned in it. Inhuman and disgraceful as these things are, they are acted over and over, every day in our boasted land of '*equal rights*'!!

Yours, truly,
G. W. CLARK.

Montpelier, Vt., July 24th, 1840.

The Hard Cider War.

A question respecting the moral influences of the adoption of 'Hard Cider' as a political watch-word, is beginning to agitate the public mind pretty deeply. In this city, it is said that all the so-called Log Cabins are furnished with extensive bars for the sale of intoxicating liquors of every kind. It is said in the papers, that several of them are kept open on the Lord's day. The great central Cabin, in Broadway, which we visited a day or two since, has a bar nearly thirty feet long, with a long spruce log for a rail in front, and the shelves filled with death-draughts, intermingled with Log Cabin song books, Tippecanoe text books, Harrison almanacs, &c. On one end of the counter is a barrel, labelled 'Hard Cider.' We respond to a sentiment of Dr. Reese, at a late meeting in Broome street:

'Sir, I care not whether the hickory tree or the liberty pole—the tent and whiskey keg, or the log cabin and cider barrel, be the form of the nuisance—whether Van Buren or Harrison be the watch-word, it is still a burning shame that the flag of my country waves over such mockery and abomination, as though her stars and stripes were not insulted by being associated with such iniquity.

'But yesterday I saw a virtuous widowed mother agonized over the body of her only son, not yet verged into manhood, brought to her peaceful home drunk, and for the first time, and made so at a political meeting to which curiosity had led him. Sir, I am not indifferent to party feeling; I, too, have my preferences, and strong ones, too; but I would rather every political party were annihilated to-morrow, than that the virtuous and aged matrons of our country should be brought down to their graves in sorrow, by the ruin of their sons, in their first introduction to public life.'

We doubt not, the party leaders under whose auspices this unhallowed device has been adopted, will yet see their folly, by finding many respectable citizens whose hearts respond to the sentiments of a correspondent of the Commercial Advertiser, of June 26:—

'Many whigs who are sound to the core are already shut out of the log cabin, by the affinity it bears to *other* grog shops, nor can they see why a *bar* is any necessary appendage to a log cabin. Let cider barrels be adopted, if need be, as political insignia, but let them be *empty*; and if the whig party expect to retain in their ranks the true friends of temperance and morals, their watchword must be 'all talk, but no cider.' Their log cabins must not be converted into rum holes, nor their meetings into scenes of revelry and drunkenness, as will be the case when brandy, whiskey and the like, are either sold without license or given away. Especially, let it be understood, that to OPEN THESE LOG CABINS ON SUNDAY, EITHER DAY OR NIGHT, will sacrifice more votes than will be necessary to elect General Harrison. That which is morally wrong can never be politically right, and any party which shall thus outrage the consciences of the religious community need not expect their votes.'—*N. Y. paper.*

☞ The army of the United States at the present time amounts to 12,577 men—General Staff 56, Medical Department 83, Pay Department 19, Purchasing Department 3, Corps of Engineers 43, Corps of Topographical Engineers 26, Ordnance Department 322, two regiments of Dragoons 1400, four regiments of Artillery 3020, eight regiments of infantry 7498. The total number of the militia in the United States is computed at about 1,400,000.

How to Reduce your Household Expenses.

'My dear, I want some money for a shopping tour.' 'My love, I cannot afford it.' 'I do not call often.' 'Only six times a week.' 'That is but once a day at any rate; but if I cannot have it I cannot. I suppose I can fudge through the summer with the spring fashions.'

The discussion had become somewhat in earnest—and half a pout gently curled the young wive's under lip. The husband was fond but not foolish—though some will have it the terms are synonymous. He proposed the terms of a compromise, to which the wife, glad of new employment, acceded. He told her what he could appropriate for the household expenses, rent excluded, and putting the weeks's allowances in her hands, installed her chancellor of the domestic exchequer, and keeper of the purse.

'Now,' said he, 'if you can manage to feed us all comfortably, and still do your own private shopping—try it. Here is precisely the sum I have used weekly for housekeeping alone, and it is as much as I can spare.

The little wife soon discovered that the price of beef was abominable, and provided a cheaper substitute. Sir Loin was no longer deemed essential three times a week, and some very worthy commoners, Messrs. Mutton, Lamb, and Veal, were raised to the peerage. The wife's Mother's Glasse's lore was put in requisition, and the table was placed occasionally with very clever *ricafacimentos* of the fragments of yesterday's dinner. All the mysteries of pudding, pie, and domestic confectionary and fancy bread filled up the corners, and used up the unconsidered trifles which are apt to be forgotten in a family not actually starving.

And how did they live? Most comfortably. The husband declared that he never fared so well in his life—but asked no questions. The wife wanted nothing but time to go shopping in. Women are always better sub-treasurers than men, and the money she managed to abstract, and still leave no apparent *hiatus* in the daily fare, would have astonished any one of the greatest departed servants of our friend Uncle Sam.

Bargaining in one department taught the lady to bargain in others. Having no occasion to go shopping for amusement, she went just twice in the week, for actual purchases; and those she made at fair prices. The mere say-so of a fashionable milliner or a dry goods clerk, did not induce her to believe an article worth an hundred per cent. more than its value. She pinned them down to their facts and figures, and made her purchases as if she wished to save money, rather than spend what she had, and assault her husband for more. So slipped the week—the happiest one of both parties to the matrimonial copartnership they had ever known. He attended to his proper business down town—she had employment about the house which relieved her of ennui, and cured her of all her inclination to extravagance.

At the week's end there was something over, which she tendered to her husband. 'But you want a new hat, my dear.' 'Oh no, not at present. This can be retrimmed, and will answer till the summer style is settled.' 'You told me last week you must have some new frocks.' 'I know I thought so—and have made some purchases this week—but my wardrobe is on the whole quite respectable, and I am sure I can manage.' 'So you have learned to manage, have you—but I don't want this money.' 'What shall I do with it, then?' 'Oh, there are rent, fuel, clothing for children, servant's wages, and other matters, all coming due in season. You must put this to next week's share—and meet all your expenses as they fall.' 'Then I am to be permanently in office?' 'Certainly, until you Swartwout—and with no other bond than this.'——

'Why, father, I think you are childish,'—said the little girl, as she burst into the room. Children will intrude sometimes. To make too long a story short, our friends will find this an excellent arrangement. Women, to be prudent in money or in secrets, require only to be trusted, and many a lady gads for mere lack of employment. Try them, husbands.

Church Ornaments. All men know what great difficulty there has been in obtaining the use of the 'orthodox' meeting houses in Massachusetts for anti-slavery meetings and lectures, even where brethren of the strictest 'orthodox' faith were to be exclusively the lecturers—so great was the fear of desecrating the house of God. The following paragraph, from the Hampshire Gazette of July 8, shows that an object has now arisen, sacred enough to be admitted within the consecrated walls. Those who have seen descriptions of the places in India or China, devoted to idol-worship, cannot but be struck with the similarity of the ornaments. We can think of some abolitionists in that neighborhood who must have been vastly delighted at the superior excellence of such a stirring scene over the humdrum dulness of a mere anti-slavery meeting.

'Whig Meeting at Easthampton. A very spirited whig meeting was held at Easthampton, last Wednesday evening. The number present we should judge to be 400 or 500. The meeting house was decorated in good taste. A genuine log cabin chandelier—constructed of a pine tree top, potatoes, &c. was suspended near the centre of the house, and on the walls were hung a very neatly drawn log cabin, the emblem of the republican simplicity of the whig candidate for the Presidency, and also various sententious and amusing placards. The one that excited the most merriment, was the following humorous hit at Amos Kendall—

"*Don't hurrah, you'll wake Amos's children.*"'

An excellent lesson for the children in the Sunday school!—*Eman.*

Humanity of the Chinese. About a month prior to our last dates from Canton, an English ship called the Sanda was wrecked on the coast of Hainan When the news of the disaster first reached the foreign population at, and below Canton, it was feared that in consequence of the unfriendly relations existing between England and China, the unfortunate crew might be subjected to harsh treatment.—But very different was the fact. A letter from China, which we find in the London Herald, states, that the crew were conveyed to Canton, where they were at once admitted into the city, and introduced to the Commissioner, and all the other public authorities. They were treated with great kindness; the sailors were regaled with a pork feast, and the whole party was sent on to the English fleet without detriment Lin talked much with the Captain, and was greatly delighted with Mr. Thelwall's book against opium, a copy of which appears to have been on board, and which was read to him, it is stated, by a cabin boy. He is also reported to have said, that notwithstanding all that had passed, the English might return, if they would engage in the lawful trade; but this is inconsistent with the edict of eternal exclusion, to which he had obtained the Emperor's sanction.—*Jour. Com.*

Militia of Massachusetts.—Massachusetts has disbanded her militia throughout, and repealed her whole old system. Her Generals and Colonels, and all other dignitaries, are left standing alone in their glory. They can command, but there is nobody to obey. Volunteer companies are hereafter to be relied on entirely, stimulated by a small annual stipend to each man. When the yeomanry of Massachusetts are hereafter called into actual military service, if ever they should be, they will not be embarrassed by bad officers who must be dismissed, nor by errors of discipline and exercise learned on training days.—*Jour Com.*

Correspondence of the Journal of Commerce.

Nathez, Miss., July 12, 1840.

Our community for three past has been in great excitement in consequence of the murder, by an unknown assassin, of Col. John Thomas Winn, of Wilton Plantation, near Natchez. He was shot while sitting at tea at the mansion of his mother, Mrs. Walton, two miles from the village of Washington, at about dark on Wednesday evening last. He received the contents of a gun heavily charged with buck shot, fired on the outside of a window about ten feet behind him, and fell dead, with a single shriek and exclamation, in presence of his youthful wife, his sister, and a circle of friends which surrounded the table, and were at the instant listening to his animated account of a Fourth of July fete from which he had just returned, in Jefferson county.

The most wonderful part of the case is, that as yet no suspicion can affix itself upon any one, either white or black, with confidence, as the perpetrator of so monstrous a deed. He was not known to have had an enemy on earth; his numerous slaves loved him as they would a father. The magistracy of Natchez have been engaged 3 days in an ineffectual scrutiny of the case, and must now pause until light shall arise out of the darkness which environs the lamentable event. He was shot with his own gun, taken from a case in which seven other pieces were locked up; the piece could have been obtained by no slave without the aid of some house slave, who may have known the secret place where the key of the gun case was kept. Besides, but few slaves can use fire-arms with any effect. Yours, G. V. H. F.

The Secretary of War has ordered 1500 troops to Florida, and has appointed Gov. Read to command them.

A. S. JORDAN,

Sign of the Original Golden Comb, No. 2 Milk, two doors from Washington St., Boston.

Cheap Wholesale and Retail Comb, Pocket-Book, Fancy Goods and Perfumery Store.

SHELL COMBS, Lace, Wrought and plain, of the latest and most fashionable patterns and sizes. Horn Combs, of every variety; English Dressing Combs, Pocket Combs, Shell, Ivory, Horn, Metalic, and Wood; Fine Ivory Combs; Fancy Tortoise Shell Work; Pocket Books and Wallets, a large variety; Dressing Cases; Jewelry Boxes; Memorandum Books; Waste and Bank do; Sheep and Calf Wallets and Pocket Books; Spectacle Cases; Brushes of all kinds; Fancy Soaps for the Toilet; Fancy Articles, of every description; Card Cases—Shell, Pearl and Ivory, 75 different patterns; Napkin Rings; Purse Clasps; Razors and Straps; Shaving Boxes; Hand and Glass Mirrors; Pen and Pocket Knives; Silk Purses; Games and Toys, Fancy Stationary; Perfumery of all kinds; Fine Cosmetics; Hair Restorative; Church's Tooth Powder; Peruvian do.

☞ Combs and Pocket Books made to order, or repaired. Aug. 14, 1840.

TO WHIG LADIES.

THE Subscriber has manufactured a new article containing appropriate devices and adapted in size to present fashions, which he calls the LOG-CABIN LACE COMB.

A. S. JORDAN, No. 2 Milk street.
August 14. 1m

BOSTON FEMALE ACADEMY.

Established in Building No. 5, Jackson Place.

THIS Academy was opened for the reception of pupils on the 3d day of August, 1840, under the general superintendence of FRANCIS K. PIERCE, A. M. as Principal, and Miss HELEN R. EASTMAN, as Vice Principal. Miss Eastman has been for several years past, Principal of the Female Academy in Lowell, which, under her superintendence, attained the highest rank as a school for the thorough and accomplished education of young ladies. The course of instruction in this Academy will be of the most thorough character, conducting the pupil from elementary principles through all the higher branches of education, by a steadily progressive improvement. It is designed to be of a strictly practical nature, and calculated in an eminent degree to induce habits of reflection, and to expand and invigorate the intellectual powers. The utmost attention will be paid to the moral culture of the heart, and the formation of graceful and elegant manners. Nothing sectarian in its character will be inculcated.

In addition to the daily exercises of the school, two gentlemen are engaged to deliver weekly lectures—one upon Mental Philosophy, and the other upon Belles Lettres, Composition, &c.

In addition to the other advantages which the Academy affords, the Principal has, by much exertion, obtained Mr. Heilge's garden, for the especial use of the young ladies connected with the Seminary, as a promenade, in their hours of recreation and amusement.

The proprietor intends to embellish it with many fine paintings, in addition to those which he now has, and also to preserve it in the highest state of cultivation during the ensuing year. In the neatness and order of its arrangement—the beauty and rarity of its plants—and the retirement of its situation, being located in the immediate vicinity of the Academy, it will admit of comparison with no similar conveniences in this city.

The pupil will not only be enabled to inhale the pure and refreshing breeze, so desirable to those confined to study, but will also be supplied with many facilities in the study of Botany which are difficult to obtain in a city It will be conducive both to the health and cheerfulness of the young ladies, and will lead them to love and reverence the Deity who has provided us with so many opportunities of pleasing the eye and gratifying the taste.

Parents that have daughters to educate are respectfully invited to visit the school.

Applicants for admission to the Academy or for any further information, are referred to the Principal at the Academy, or at 8, Avon place.

The Principal has permission to refer, as to his character, and qualifications, and mode of instruction, to the Rev. Hubbard Winslow, No. 3, Mount Vernon Place; Rev. S. Aiken, No. 67 Temple street; Abraham W. Fuller, Esq., No. 31 Court street.

FRANCIS K. PEIRCE, A. M. Principal.
Miss HELEN R. EASTMAN, Vice Principal.
Miss O. P. EASTMAN, Teacher of Music.
Miss M. M. RANDALL, Teacher of Drawing and Painting.
LOUIS M. F. MIGNAULT, Teacher of French.
Aug. 12. 3m

Dearborn's English and Classical School.

THE Subscriber continues his School at No. 12, School St. All who wish for good instruction and close attention are invited to call. Transient scholars received on reasonable terms.

E. B. DEARBORN.
Boston, July 23, 1840. 3w

NORMAL SCHOOL AT LEXINGTON.

THE Fall Term of 15 weeks will commence on Wednesday the 9th of Sept. next.

The design of this Institution is to prepare Females for *teaching*. Applicants can be admitted during any part of the Term, provided they can join a class.

The conditions of entrance are, 1. Certificate of good moral and intellectual character; 2. Age 16 years at least; 3. Professed *intention* of becoming a teacher; 4. Satisfactory examination in the common branches. The shortest time of continuance with the school is one year; but qualified pupils may have leave of absence to teach during the Summer Term. Tuition gratis. Board $2 per week.

C. PEIRCE, *Principal.*
Lexington, Aug. 12. tN1.

Boarding School for Young Ladies,

AT CAMBRIDGE, MASS.

BY MR. AND MRS. MACK.

THE Academical Year commences the second Monday in September, and consists of four quarters of eleven weeks each. The vacation at the close of the year is five weeks; the others one week each.

Mr. and Mrs. Mack have been engaged in teaching several years, and devote themselves to the parental education of their pupils. They have a house built expressly for the accommodation of about TWENTY PUPILS, in a pleasant and healthy situation. They are assisted by the best teachers of Music, Drawing, and modern languages, and by assistant teachers who reside in the family.

TERMS.

Board—(Due in advance,) for one year, $150. For one quarter—summer or fall, $45—winter or spring, $50.

Tuition, (per quarter) English or Classical branches, $15; Instrumental Music, with use of instrument, $20; cultivation of the voice and singing, (teacher, Miss Young, who boards in the family,) $5; Drawing, $8; painting in water colors, $15; teacher, Mr. Vautin, from England. Teacher of Italian and French, Mr. Lanza, from Italy. Miss Cushing, Assistant Principal. Miss Sanger, Assistant Pupil.

D. MACK, *Principal.*
Cambridge, March 10, 1840. 11eptf.

Boarding House for Seamen.

COLORED SEAMEN'S HOME.

UNDER THE DIRECTION OF THE
SEAMEN'S HOME SOCIETY,
KEPT BY
WILLIAM P. POWELL & GEORGE A. BODEE.

No 61 Cherry, between Rosevelt street and James Slip. Cooks, Stewards and Seamen, who come to this house, will have their choice of ships and the highest wages.

NOTICE.

JAMES TOLMAN, of the late firm of Macomber and Tolman, has taken the store recently occupied by Winckley and Dickenson, No. 6. Congress square, Congress Street, nearly opposite the old stand.

He will constantly be supplied with a complete assortment of first rate MERCHANT TAILOR'S GOODS, which will be sold at the very lowest prices.

By particular personal attention to all departments of the business, he will be able to execute all orders in a perfect and satisfactory manner. The patronage of his friends and of the public is respectfully solicited. March 13.

ANTI-SLAVERY PRESS!

DOW and JACKSON,

(SUCCESSORS TO ISAAC KNAPP,)

BOOK, CARD, and FANCY JOB PRINTERS,

☞ 14 *Devonshire Street,* ☜

WOULD respectfully inform their friends and the public, that they have materials for doing all kinds of work in their line in the best manner, and can do it on the most reasonable terms. They have just added to their establishment one of the LATEST IMPROVED IRON POWER PRESSES, which are well known to turn off work in a better manner, and with greater rapidity, than any press now in use.

Circulars, Reports, Addresses, &c. executed at short notice. Anti-slavery friends are particularly invited to call. Boston, 1840.—15tf.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of the Estate of THOMAS WALLCUT, late of Boston, in the county of Suffolk, gentleman, deceased, and has taken upon himself that trust, by giving bonds as the law directs. And all persons, having demands upon the estate of said deceased, are required to exhibit the same; and all persons, indebted to the said estate, are called upon to make payment to

ROBERT F. WALLCUT, *Adm'r.*
Boston, July 20, 1840.

SITUATIONS WANTED.

A COLORED man wants a situation in a private family, the country preferred. He is acquainted with the business of a farm.

Several colored boys want situations in stores—also several to live in the country.

Apply to Wm. C. Nell, 25 Cornhill.

NEW BOOKS.

JUST PUBLISHED, and for sale at 25, Cornhill THE SLAVE: or the Memoirs of Archy Moore Price 50 cents.

DESPOTISM IN AMERICA, by the author of Archy Moore. Price 50 cents.

LECTURES ON BRITISH INDIA, by George Thompson, with a Preface by W. L. Garrison. Price 50 cents.

BOARDING IN NEW YORK.

GENTLEMEN visiting New York, either transiently or for a considerable time, who have no partiality for an atmosphere reeking with the fumes of alcohol and tobacco, will find a pleasant, quiet, comfortable house during their stay, at the Temperance House 166 Barclay street, near the centre of business, and within a few minutes' walk of all the Steamboat Landings. The location is one of the most desirable in the city; the house new, spacious and commodious; and the fare, though vegetable, and prepared with a strict regard to Temperance and Health, will be found acceptable, and embracing every variety desired by the undepraved appetite. July 10.

H. L. DEVEREUX,

Book and Job Printer,

☞ *No. 4, Water Street, Boston.* ☜

THE OFFICE is furnished with good type of various sizes, suitable for Book and Pamphlet work; and with all the fashionable Job Type from the principal Type Foundries, in the United States, for Cards and Fancy Jobs. March 6.

New Books,

For sale at the A. S. Office, 25 Cornhill.

FREEDOM'S LYRE.—A new Anti-Slavery Hymn Book, compiled with great care, and just from the New-York press. Price 57 1-2 cents.

Freedom's Gift, *or Sentiments of the Free.*—A collection of original pieces of poetry and prose. Published at Hartford, Ct. Price 50 cents.

Mr. May's Discourse, *on the Life and character of Charles Follen*—Delivered before the Massachusetts Anti-Slavery Society in the Marlboro' Chapel, Boston, April 17, 1840. Price 17 cents.

☞ The above are all works of peculiar interest.

JOHN CURTIS, Jr., Tailor,

No. 6 Ann St., 3d door from Union St. Boston.

CONSTANTLY on hand, a general assortment of READY MADE CLOTHING, which will sold at prices to suit the times.

Also.—Cloths, Cassimeres, Vestings, Stocks, Hdkfs, Gloves, Hosiery, Suspenders, &c. &c.

N. B. Garments of every description cut and made to order, at short notice, and in the best manner.
June 10. 24 3m.

COLE'S PARAGON.

THOMAS COLE returns his thanks to the public, for the liberal patronage he has heretofore received, and solicits a continuance of the same, at his *HAIR CUTTING & CURLING ESTABLISHMENT* in Atkinson Street, 3d door from Milk St. where he would be happy to wait on all who favor him with their custom.

Particular attention paid to Cutting Children's Hair.
PERFUMERY of all kinds kept for sale.
March 6.

GENTEEL BOARD.

☞ *At 24 Franklin Place, near the Odeon.* ☜

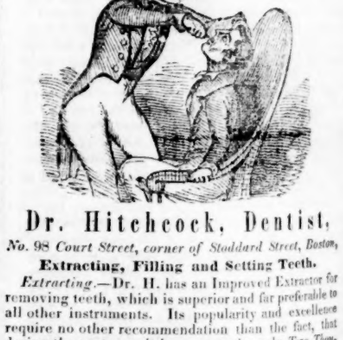
FOUR lower and several upper chambers will be vacated by gentlemen resuming their country seats on the first of April. Several single rooms may be taken immediately. The suits of rooms are convenient for families and others desiring a quiet, central and pleasant situation for a permanent residence—possessing the advantages of a large yard, and plenty of good aqueduct and well water, bathing room, shower bath, ect. Strangers visiting the city, preferring private accommodations, are invited to call.

13-tf. J. E. FULLER.

NOTICE.

PERSONS desirous of having their daughters taught the several branches of an English education, may be accommodated, as an opportunity now offers where they may receive such instruction, *irrespective of color.* Terms moderate.

Apply to CATHARINE B. HOUGHTON, West Cedar, opposite Southack street.
June 10.



Dr. Hitchcock, Dentist,

No. 98 Court Street, corner of Stoddard Street, Boston,

Extracting, Filling and Setting Teeth.

Extracting.—Dr. H. has an Improved Extractor for removing teeth, which is superior and far preferable to all other instruments. Its popularity and excellence require no other recommendation than the fact, that during the past year it has removed nearly *Two Thousand Teeth.* Extracting 25 cents.

Filling Teeth.—The advertiser has paid particular attention to the one and only correct method of filling carious teeth with gold, and as he received the *premium at the late Fair in this city,* for his specimens, he will load decayed teeth and warrant them Price $1.

Artificial Teeth.—Persons desirous of having artificial teeth, can have the Mineral or unchangeable teeth, which are unsurpassed both as to their perfectly natural appearance and utility. Single pivot teeth, $2, and on gold plate lower than any other place in the